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Contributions to the *China Review* are invited upon the following subjects, in special relation to China and her dependencies:—

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The editing of the *China Review* has been undertaken by Dr. E. J. EITEL.

The Editor disclaims responsibility for the opinions of contributors, whether their articles are signed or anonymous.

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**NOW READY.**

初 學 階  
CH'Ō HOK KAI

A HANDBOOK OF  
**THE CANTON VERNACULAR**  
OF THE  
**CHINESE LANGUAGE;**

*Being a Series of Introductory Lessons, for Domestic and Business Purposes.*

BY N. B. DENNYS, PH.D.

✎ The attention of the Mercantile Community is specially drawn to this work, which affords a comparatively easy method for acquiring a knowledge of the Chinese Vernacular used in Hongkong and Canton—the importance of which, in all business and domestic transactions, is daily becoming more manifest.

\* \* The Handbook has been approved as a text-book for the examinations in Chinese by the Government Examination Board of Hongkong.

## CONTENTS OF No. 6.

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	<i>Page.</i>
Essays on the Chinese Language, ( <i>Continued from page 278</i> ) .. .. .	By T. WATTERS .. .. . 335
Trip of a Naturalist to the Chinese Far East, ..	A. FAUVEL .. .. . 343
The White Feathers, .. .. .	G. C. STENT .. .. . 361
The Folk-lore of China, ( <i>Continued from page 293</i> )	N. B. DENNY, PH.D. .. .. . 364
Chinese Sketches, .. .. .	CH. T. GARDNER .. .. . 375
Chinese Intercourse with the Countries of Central and Western Asia in the Fifteenth Century, Part I, .. .. .	E. BRETSCHNEIDER, M.D. .. .. . 385
Short Notices of New Books and Literary Intelligence, .. .. .	.. .. . 394
Notes and Queries:—	
Chinese Wills, .. .. .	G. J. .. .. . 399
Bell's Visible Speech Alphabet, .. .. .	TYRO .. .. . 400
"Micare Digitis," .. .. .	H. F. H. .. .. . 400
A Chinese "Leisure Hour," .. .. .	.. .. . 401
The Oriental Congress, .. .. .	.. .. . 401
P'a-Ku, .. .. .	BRAHMA .. .. . 401
Acupuncture, .. .. .	X. .. .. . 402
Quarantine, .. .. .	Q. S. .. .. . 402
Fossils, .. .. .	A. C. .. .. . 402
Money Loan Associations, .. .. .	J. SAPECA .. .. . 402
Errata, .. .. .	.. .. . 402
Books Wanted, Exchanges, &c., .. .. .	.. .. . 402



# THE CHINA REVIEW.

## ESSAYS ON THE CHINESE LANGUAGE.

(Continued from page 278.)

### CHAPTER III.

#### *On the Cultivation of the Language by Native Writers.*

I next proceed to give a short historical account of the cultivation and development which this language has received at the hands of its speakers and writers. It is scarcely necessary to premise that such an account must needs be exceedingly imperfect, and at best, except to very few, dry and uninteresting. The sketch cannot be otherwise than incomplete, because the materials for the early periods are few and doubtful, while those for modern times are so abundant that no exact and useful knowledge of them can be gained by a foreigner. And the peculiar details of which it is composed, having little connection with the topics of ordinary learning, cannot attract or interest the general reader. Still it may not be condemned as a barren study, for it can give valuable aid to linguistic investigations and help to correct some wide-spread misconceptions as to the way in which the Chinese have treated their language.

It will be sufficient for the purposes of this sketch if we begin with the period of the Chow Dynasty, extending from B.C. 1122 to B.C. 250, and embracing the commencement of Chinese history properly so called. In the Shu-ching there is mention of a very pious king of the Shang dynasty,

Wu-sing, B.C. 1323, who on one occasion committed an official answer to writing,\* but little was known even in the days of Confucius of the times before the rise of the Chow dynasty. Of it we are expressly told that the State records of its early rulers were preserved in wooden and bamboo tablets,† and we have also the names of several books said to have been written in this period. Of these the Chow-li and the Urh-ya are two of the most important from the present point of view. The former of these two works may, I think, with great probability be referred to this dynasty, and in part at least to its early reigns. In it we find statements to the following effect:—The art of writing with its six-fold classification of characters was one of the subjects which an officer appointed for the purpose had to teach the Crown Prince. The differences between the dialects of the feudal principalities and that of the Imperial Court were observed, and the latter at least received careful attention. Once in every nine years the musicians and keepers of records were summoned to the Capital to compare the various pronunciations and writings of the country.‡ Elsewhere we learn also that in the 8th moon of

\* Legge, *Shoo-king*, Vol. 1, p. 250.

† Legge, *Ch. Classics*, Vol. 1, p. 269.

‡ Biot, *Le Tchouou-Li*, T. 2, p. 407: 周禮  
Ch. 37 (in the 十三經).

each year certain officers were sent into the provinces to observe and collect words and phrases current among the people, and the ballads and songs which were in fashion for the time. The results of their mission were then inscribed on tablets and placed among the records. It seems, however, that these were all, or nearly all, lost soon afterwards.\*

The Urh-ya—the first so-called Chinese dictionary—has been by vague tradition referred to the very beginning of this dynasty, Chow-kung being supposed to have composed it for the use of his nephew Ch'eng-wang. And though the work as it has come down to us is evidently of a very much later period yet we must accept the statement that reference to the Urh-ya dates from early times. There may have been a small rude beginning made by Chow-kung, to which additions were afterwards made by Confucius, Tzū Hsia, and others. This work is not, properly speaking, a dictionary, but rather a vocabulary, and specially of the terms used in the ancient classics and other writings. From it we learn that the language had at the time of its composition a rich store of words in some departments, and that it abounded in terms which were nearly or quite synonymous. It is divided into 19 chapters, and the words are classified under the heads of Herbs, Birds, Domestic Animals, and other indefinite genera. The expression Urh-ya means approach to correctness, but the work is not in any degree critical, and it is valuable chiefly as a very early attempt to reduce the language to order. Wylie, however, who dignifies the title by the translation "Literary Expositor," says it "is a dictionary of terms used in the classical and other writings of the same period, and is of great importance in elucidating the meaning of such words."†

The written symbols are said to have been

\* 方言注 Appendix.

† 爾雅序 Urh-ya Hsü (in the 十三經): Wylie, *Notes on Chinese Literature*, p. 7.

in this period few and liable to be interchanged. But the introduction of the Great Seal character, invented by the Minister Chow (繒) about B.C. 820, tended to increase the number and at the same time to restrict the application of the characters. Still we read that long afterwards the several States continued to use each its own way of writing.

An approach to uniformity on this point began in the reign of Chin-Shi Hwang-Ti (B.C. 221 to 209). This monarch, who had grander ideas than perhaps any other sovereign China has ever had, wished his people to bury their dead past and begin life again as one nation. He adopted measures, however, which were barbarous and, in the end, unsuccessful. Thus he burned the old books and killed the philosophers and scholars who would not approve of his aims and proceedings. A check was thus given to the progress of learning, but it did not last for a long time, and it was followed by a reaction which more than undid what Shi Hwang-Ti had done. As an attempt at bringing about a uniform system of writing, the Small Seal character was devised by one of his officers, whose name has come down to posterity soiled by a bad addition. This was Li-Szū (李斯), who by a process of simplification of the Great Seal Character elaborated that with which his name is associated. It also, however, was considered very imperfect, and Ch'êng Mao (程邈), another officer under Shi Hwang-Ti, invented the Li (隸)—the square, clearly cut style of writing which superseded the old systems for a time. It is from this period of Chin-Shi Hwang-ti that the use of the term tzu (字), or character, dates, and the change is said to have been brought about by the modes of writing invented by Li-Szū and Ch'êng-Mao.\* Hitherto all inscriptions and engravings had been pictorial or symbolic, expressing only objects or ideas, but now sounds also began

\* See 說文解字義證 Ch. 49: 李氏音鑑 Ch. 1.



to be denoted. And it may be mentioned in passing that the introduction of hair-pencils for writing purposes is generally ascribed to Shi Hwang-ti's general, Mêng-T'ien (蒙恬), though it seems probable that such pencils were in use before his time, and that he only originated some improvement.\*

But we can scarcely say that there is any thorough and methodical study of the language until we come to the time of the Han dynasty—a period extending from B.C. 205 to A.D. 220, and the birth-time of China's literary greatness. The awakened interest in the old venerated books of song, history, social and political institutions, and philosophy gave the first impulse to this study: and one result of it was that attention was given almost exclusively at first to the composition and meanings of the written characters. Hence arose that saying of men in after ages, that the Han scholars knew the characters but not the sounds.† It was a great object to settle a disputed reading and restore a genuine text in the classics, and from this time down the study of the language in China has been intimately associated with that of the old sacred literature.

In this period the *Urh-ya*, to which reference has been already made, was re-edited and much enlarged. The *Shuo-wên-chie-tzŭ* (說文解字), the first dictionary of the Chinese language, was finished in A.D. 100, though it was not published until after its author's death. His name was Hsü Shên (許慎), and he was a native of Chao-ling (召陵) in Honan. He held office for some time, but he seems to have been all his life a devoted student, and he had for master the celebrated scholar Chia-K'uei (賈逵). The *Shuo-wên* was the work of his latter years, and on it his fame chiefly rests. This dictionary groups the words under certain simple characters, known to us as Radicals, of which there are 540,

\* See Yuan-chien-lei-han, Ch. 204, art. 筆.

† Another saying referred to in the Preface to Kang-hsi's Dictionary is that the Han literati knew writing but not the systems of initials.

the first being the simple stroke — denoting *one*. It gives derivations—often fanciful and absurd,—the meanings, and a vague attempt at the pronunciations of the words. Altogether it is a slight unmeritable production in itself, yet it is even now quoted as a good authority, and the commentaries with which it has been enriched have made it in its present form a useful work of reference.\*

Another book, of less fame but of more value perhaps than the *Shuo-wên*, is the *Fang-yen* (方言), which is usually supposed to have been compiled about the close of the period embraced by the Former Han dynasty. This is a classified collection of words with their equivalents and substitutes in various districts—a rude comparative vocabulary.† Neither the exact date nor the authorship of the *Fang-yen* can be ascertained, but an old and nearly uniform tradition assigns it to Yang-Hsiung, who lived from B.C. 53 to A.D. 18. Hsiung is said to have written a special treatise on etymology, and he is well known as the author of several other works. The *Fang-yen* has come down to us associated with an illustrative commentary by Kuo-Po (郭璞) of the Chin dynasty, who lived between A.D. 276 and 324. It was to a certain extent anticipated by the similar labours of Liu-Hsiang, father of the more famous Liu-Hsin (劉歆), but no work of Hsiang's on the subject seems to have been ever published.

There were several other scholars of the Han dynasty who made their native language a special study, but it will be enough to mention here the names of only two. These are Ssŭ-ma Hsiang-yu (司馬相如), who lived about the middle of the 2nd Century B.C., and Chêng-Hsüan (鄭玄) who lived about the middle of the 2nd Century A.D. These are both famous in Chinese history, but their writings on the

\* See *Shuo-wên*, &c. as above: 尚友錄 Ch. 15.

† The full title of this book is 輶軒使者絕代語釋別國方言.

present subject seem to have been lost long ago. From them, however, and the many other scholars who adorned the Han dynasty the language acquired a considerable degree of exactness and polish. It now became a medium of expressing with some clearness and force not only social and political facts and doctrines but also the nice refinements of literary criticism. And, as subsequent authors have pointed out, the number of characters was even now very large, the Shuo-wên giving 10,600 and odd.

Nor was the study of the language neglected during that troubled period known as the time of the San-kuo or Three Kingdoms, extending from A.D. 220 to 265. Up to this time there had been little or no care bestowed on the spoken words or the pronunciation of the characters. But now these matters also began to be thought of importance. The first apparently to write on the subject was Ts'ao-Chih (曹植), a son of the famous Ts'ao-Ts'ao, Prince of Wei in the north of China. Ts'ao-Chih chose rather the quiet pastures of learning than the ringing highways of ambition, nor heeded the contempt with which he was treated by his warlike relatives. It is as a student and improver of the language that he comes before us here. In his Ssü-shi-êrh-ch'i (四十二契), or Forty-two Documents, he treats of more than 3,000 *Shêng* or sounds, and this is said to be the first occurrence of the word in that sense. About the same time Li-Têng (李登), a public officer of the Wei kingdom, wrote the Shêng-lei (聲類) in 10 chapters, which is said to be the first book giving a classification of characters according to their sounds.\* But it will be noted that the word *shêng* is used in the above cases generally, and not in that restricted sense of tone which it acquired soon afterwards.

Long before the time at which we have now arrived, however, Buddhist missionaries

\* Li-shi-yin-chien, Ch. 1, p. 6; Ch. 2, p. 1; Yun-hsiao (韻學) Ch. 1.

had come from India and settled down in China. In order to have their sacred books translated and their religion propagated in the country, they had to learn its language. This must have appeared to them, when compared with their own, barbarous and ungainly, and incapable of reproducing accurately either the sounds or the teachings of their books. They accordingly tried to introduce their own alphabet and have it brought into use in China, but in this they completely failed. They succeeded, however, in teaching the Chinese an art of spelling which, though rude and inaccurate, is better than none. This is the procedure known as Fan-ch'ie (反切), from *fan*, to turn back, and *ch'ie*, to rub, an appropriately hazy designation. The process consists in taking one word as initial, another as final, and manipulating the two so as to produce a third, which is the sound required, the tone being given by the word used as final. The first marking and describing of the Four Tones at a later date, and the classification of human sounds according to the physical organs employed in their production, are also attributed to these foreign missionaries. The times at which the above steps were taken cannot be exactly determined, nor, so far as I know, is any one of the innovations uniformly associated with any particular individual. All that we are told is that they originated with Buddhist monks from India; but they seem to have become to some extent current in China about the period to which we now come, that of the Chin (晉) dynasty.

The duration of this period was from A.D. 265 to 419, and though we do not learn of any general cultivation of the language, yet we have records of several noteworthy writers on the subject who arose within its limits. The most famous of these is perhaps Kuo-P'ò (Ching-shun) (郭璞, 景統), already mentioned, who wrote Commentaries on and edited the Urh-ya, and Fang-yen. Another writer of importance in the history of the language was Sun-Yen (Shu-jen)

(孫炎, 叔然), a native of Lo-an in Kiangsi about A.D. 280. He is mentioned as the first native scholar who introduced into literature the Fan-ch'ie, which the Indian Buddhists had recently taught. Sun-Yen was a follower of the teachings of Chêng-Hsüan (鄭玄), and took them as his guides in studying the classics.\* To another scholar of this period Luh-Chi (陸機) is referred the first use of the expression Yun-shu or Book on Finals, and the present technical sense of the word *yun* is said to date from about the same time. Some ascribe its origin to Luh-Chi, while others refer it to the better known Lü-Ching (呂靜).† This latter, who also lived in the latter half of the 3rd Century, wrote a work on the finals which is known as the Chi-yun (集韻). Lü-Ching's treatise was based on that of Li-Têng mentioned above, and it came to serve afterwards as a ground-work for other treatises of a similar nature.‡

The extinction of the Chin Dynasty was followed by that division of the Empire known as the North and South Dynasties, and extending over the period from 420 to 588. Of these the Ch'i and Liang, which ruled in succession in the South from 479 to 557, marking an epoch in the history of the cultivation of the language, are for the present purpose the most important. Several of the sovereigns of these houses were men of letters, and under their fostering influence learning in general seems to have flourished. In that department with which we are now concerned we find Chow-Yü (Yen-Lun), (周顒, 彥倫), a native of Honan, who lived in the latter half of the 5th Century. He is remembered as the first native author who wrote on the Four Tones, but his treatise, the Ssü-shêng-ch'ie-yun (四聲切韻), was lost long

\* Li-shi, &c., Ch. 2, p. 6; Shang-yu-lu, Ch. 4.

† Yun-hsiao, Ch. 1. Sometimes it is ascribed to Luh Fa-yen of the Sui dynasty. See the Yin-lun in the Ku-shi-yin-hsiao.

‡ This treatise is known also as the Yun-chi. Li-shi, &c., Ch. 2, p. 1.

ago. It is said to have been one of the earliest works in which the Fan-ch'ie mode of spelling was systematically adopted. To Chow-Yen-lun succeeded Shên-Yo (Hsiu-Wên), (沈約, 休文), a native of what is now Hu-chow near the T'ai-hu in Chekiang, who lived in the time of Wu-Ti of the Liang Dynasty (502 to 550). Shên-Yo, we are told, was a genuine student, and a modest, abstemious man. He wrote, besides other works, the Ssu-shêng-lei-p'u (四聲類譜), which was based on that of Yen-Lun, but the proofs and materials for which were collected from the old poets, historians, and philosophers. The Emperor is said to have been on very friendly terms with Shên-Yo and to have discussed the Tones with him, His Majesty denying the existence of these nice distinctions. According to one version the scholar himself, according to another a disciple convinced the Emperor by the simple, courtly phrase, Tien-tzû-shêng-choh (天子聖哲), which may be translated "Your Majesty is divinely wise." The first use of the terms *p'ing*, *shang*, *ch'ü*, and *lu* is variously ascribed to Yen-Lun and Shên-Yo. The treatise composed by the latter also became extinct, but not until it had been largely used by others, and had obtained a high reputation. One critical objection which has been made to it is that Shên-Yo in it wished to make the speech of his native Province, *i.e.* part of Chekiang and Kiangsu, the standard for all the Empire.\*

The next important writer on the language was Ku Yeh-wang (顧野王), who compiled the dictionary known by the title Yü-p'ien (玉篇). He lived in the 6th century and was a native of what is now Soochow near Shanghai. His dictionary was first published in 543, but no copy of the original edition is known to exist at present, the earliest known being that of 674 published by Sun-Ch'iang (孫強). It is compiled after the manner of the Shuo-wên, on which it is based, and has 542 radicals. It is also

\* Li-shi, &c., Ch. 2, p. 128; Shang-yu-lu, Ch. 17.

said to be the first dictionary in which the Fau-eh'ie is consistently used.\*

Near the end of the 6th century Wang Ch'i-nan (王齊南) introduced an expedient which never became popular but which deserves some notice. It is known as Tzū-ch'ie (自切) or self-spelling, or among Buddhist writers as 切身 Ch'ie-shên, spelling the body. The sound to be expressed is written in such a way that the character to the left gives the initial and that to the right the final. Thus the sound *te* is written 地, where *ting* (丁) gives the initial and *ye* (也) the final. This expedient has been little used except in transliterating foreign words in Buddhist books.†

During the short-lived Sui dynasty—589 to 618—the study of the language continued to flourish. Much attention was now paid to the tones and the history of the sounds given to characters. Luh Fa-yen (陸法言) is the most conspicuous of the writers on these subjects during the above period. He with the aid of several other scholars composed the Ssü-shêng-ch'ie-yun (四聲切韻), a work which seems, however, to have soon become extinct. It is spoken of as a carefully made treatise, mainly built on the works of Chow Yen-lun and Shên-Yo. The first edition appeared in 602 or about that time, but it was afterwards republished with additions and corrections by Kuo Chih-hsüan (郭知玄). This work, usually known as the Ch'ie-yun, served largely as the foundation on which the Kwang-yun was constructed, or at least it supplied a large amount of material for its more fortunate successor.‡

Next comes the period of the T'ang dynasty—618 to 906—the rulers of which were in many cases patrons of learning and literature. Not only were the old native classics, especially the Shi-Ching, now studied

with renewed enthusiasm, but the sacred books and other works of the Indian Buddhists became well-known through translations. The study of the tones, character, and the language in general also began about this time to be popular. One of the most famous books on the finals was the T'ang-yün, published in 750. This book, which has ceased to exist, was a sort of dictionary arranged according to certain finals 206 in number. It was based on the works of Shên-Yo and Luh Fa-yen, and so much indebted to that of the latter that it has been described as only the Ch'ie-yun under another name. The compiler of the T'ang-yun was Sun-Mien (孫愐), an official of Ch'ên-chow in the modern province of Honan. Sun-Mien was a scholar well versed in the ancient classic and general literature of his country; and he is said to have been the first to point out publicly the variations between the pronunciation of his own and that of early times.\*

Among the writers on the etymology of the language who flourished in this period we must not forget the Buddhist Monks from India and other western lands who wrote in Chinese. At the end of the T'ang edition of the Yü-p'ien we have a set of diagrams illustrating the Four Tones and Five Musical notes by Shên-Kung (神珙), who made a name for himself in this branch of knowledge.† Another Indian ecclesiastic Shê-Li (舍利) introduced the use of the 36 initials taken from the Sanskrit alphabet, though the doing of this is ascribed also to others. The use of the expression Tsü-mu (字母), or letter, is said to date from the translation of the Wên-ehu-wên-ching (文殊問經) by the famous Amôgha, in Chinese Pu-K'ung (不空), a native of India.‡

\* Preface to Chu Yi-tsun's *Edn. of the Yü-p'ien*; Edkins, *Mandarin Grammar*, p. 13.

† See the 貫珠集, p. 36.

‡ Yin-lun, Ch. 上; Ku-chin-yun-liao (古今韻略). Introduction; Yun-hsiao, Ch. 1.

\* Preface to Ming reprint of 貫珠集; Yin-lun, Ch. 上. See also Bazin, *Gr. Mand. Intro.*, p. VI., &c. Edkins, *Mand. Gr.*, p. 73.

† Chu Yi-tsun's *Edn. of Yü-p'ien*, Vol. 3; Yun-hsiao, Ch. 1.

‡ Li-shi-yin-chien, Ch. 2.

Another fact of importance in the history of the cultivation of the language is that China now began to have a popular literature. Plays were performed and romances written in a style often but little removed from that of everyday conversation. But they tended to make the dialect in which they were composed fashionable and permanent. Hence we find it often stated that with them arose the Kuan-hua or standard language of the country, that which thus became the language of the empire having been previously only the dialect of Kiangnan.

The T'ang dynasty was followed by the Sung, which bore sway from 960 to 1280, and in this period we find a rich store of writings on our subject. This was, according to native opinion, the time of China's best literary and philosophical activity, the time of her deepest thinkers, her most thorough scholars, her noblest statesmen. As to the language, it is said to have been at this period complete in all its material and formal equipment, having everything needed to make it an efficient instrument for expressing the national mind. So all that now remained for scholars to do was to note changes, preserve the memory of the past, and watch over the purity of style. Hence the writers on matters connected with etymology are in this and the following period mainly critical and historical.

To this period belongs by the accident of publication the dictionary named Kwangyun. The work is said to have been composed in the time of the previous dynasty, to have been based on the Ch'ie-yun of Luh Fa-yen, and to be "substantially the same as the T'ang-yun." It is arranged according to a system of 206 finals, classed under the tones of which there are five, the *p'ing-shêng* being divided into an upper *p'ing* and a lower *p'ing*. The Kwangyun was published (or according to some republished) about 1009, but it has since been many times reprinted. It is still quoted in dictionaries, and is regarded as the chief if not

only authority for the early pronunciations of the characters.\*

Another etymological treatise of authority and repute belonging to this dynasty is the Yun-pu (韻補) written by Wu-Yü (Ts'ai-lao) (吳械才老), native of Kien-an in the Province of Fuhkeen. This author was a painstaking methodical writer, and a scholar of extraordinary attainments. His book is the result of his own research and it was undertaken with the design of correcting the vague and unmethodical works of Shên-Yo and Chow-Yen-lun. Wu-Yü is said to have been the first Chinese author who adopted the order of the 36 Sanskrit letters, but the example of the Yun-pu has not been much followed.†

The book which gives the pronunciations of characters for the Sung period is the Chiyun (集韻), which was undertaken by Imperial orders. This work, also based on the Ch'ie-yun and T'ang-yun, is an enlarged and corrected edition of the Kwangyun. It was compiled by the celebrated Sung-Ch'í (宋祁) with the assistance of other scholars, and revised and published by Ting-Tu (丁度) and Li-Shu (李淑) about 1035. As this treatise has considerable merit it has been several times republished with additions and is still regarded as a respectable authority.‡

But neither the Kwangyun nor the Chiyun came into general use or found favour with scholars on their first appearance, as they were both considered inaccurate and not easy to consult. Shortly after the publication of the latter work the Confucian Academy compiled and published by Imperial orders the Li-pu-yun-liao (禮部韻略) in five sections. This tonic dictionary which appeared in 1038, was at first intended merely to serve as an authority for reference at the literary examinations, but

\* Ku-shi-yin-hsiao-yin-lun, Wylie, *Notes &c.*, p. 8. Preface to Kwan-yun.

† Ku-shi, &c., *Yin-lun*; Shang-yu-lu, s.u., *Wa-yü*.

‡ Yun-hsiao, Ch. 1; Preface to 貫珠集.

its marked excellences soon made it popular, and it came to supersede largely the Kwang-yun and Chi-yun in general use. Even during the period of the Sung dynasty it was several times re-published, but sometimes under altered titles and after undergoing considerable additions and corrections.\*

The most important of the changes made in these subsequent editions was perhaps that introduced by Liu-Yuan (劉淵) of P'ing-shui (平水). This consisted in reducing the number of syllables employed as classifying finals from 206 to 107. It cannot be ascertained with certainty at what period the former number first began to be the rule in dictionary making, nor who was the actual inventor of the system. It was in existence all through the T'ang and Sung periods down to about 1245, when Liu Yuan published his edition of the Li-pu-yun-liao. In this by omitting duplicate sounds he reduced the number of the finals, as has been stated, from 206 to 107. This, say some of the native critics, was the beginning of confusion among the finals, but 107 has remained ever since the fashionable and orthodox number.†

Besides those above mentioned this period boasts of several other authors and treatises on the subject with which we are concerned. Thus Ssü-Ma-kwang (司馬光), who contributed very much by his works to elevate and enlarge the language, was the author of at least two treatises on it which seem to have obtained a high reputation. His Lei-p'ien (類篇) is a dictionary founded on the Shuo-wen, and like it proceeding according to radicals of which it has 544.‡

Nor may we omit to mention Ch'eng-Ch'iao (鄭樵), who lived from 1108 to 1162, and who was "one of the most erudite and renowned men of letters of the Sung dynasty;

distinguished by almost universal knowledge." He had studied the nature of the Sanskrit language and could compare it with his own tongue; so he has written on the subject in a manner superior to that of his predecessors. His labours in the compilation of the T'ung-chi and his intense devotion to study in general made him well versed in all its literature.\*

Nor in the rude north did the language at this time remain unstudied and undeveloped. The works of Wang Yü-pi (王與秘), Ching-Po (荆璞) and Han Tao-chao (韓道昭) are good evidence of the attention which was given to the sounds, uses, and history of the characters. Ching-Po began and Han Tao-chao, with the aid of other members of the Han family, completed the Wu-yin-chi-yun (五音集韻). This dictionary, which constitutes the authority for the sounds given to characters in North China at this period, was published about 1203. In it the tones are six, the *p'ing* being divided into upper, middle, and lower. Under each tone the characters proceed in the order of the 36 initials taken from the Sanskrit alphabet, combined with certain finals 160 in number. The Han family, descended from Wên-kung of the T'ang dynasty, were natives of Chang-li in the Province of Chihli, and it was there that they compiled the Wu-yin-chi-yun and the other etymological works with which their name is associated.†

Another work of this period of considerable utility though not very well-known is the Ching-shi-ch'eng-yin-ch'ie-yun-chi-nan or Guide to the correct pronunciation of the [characters in the] Classics and Historians. It was composed by Liu Shi-ming (劉士明), a native of Si-an-fu in Shen-si, and was published in 1265. This little treatise gives much valuable information about the nature and character of sounds,

\* Yun-hsiao, Ch. 1; Ku-chin, &c., *Introduction*; Wylie, *Notes*, &c., p. 9.

† 檀默齋試策箋註, Ch. 3; Ku-chin, &c., *Introduction*.

‡ Li-shi, &c., Ch. 2.

\* Mayers, *Chinese Reader's Manual*, p. 19; 欽定同文韻統, Ch. 6, &c.

† Wu-yin-chi-yun. Preface (Ming reprint).

and it was regarded by its author as the complement of the *Wu-yin*.\*

Chinese writers, as has been stated, regard their language as being complete in its formal and material equipment at the beginning of the Sung period. But to the great writers of this dynasty we must ascribe in a large measure the compass, polish, and stability which it now possesses. The language may be said to have now reached that state of perfection in which it still remains; though we can scarcely agree with Bazin and others in saying that the Kwan-hua or standard language has not altered at all since this period.

We now come to the Yuan or Mongol dynasty which ruled over China from 1280 to 1368. The study of the language continued under it to be pursued with zeal and ability, and a considerable number of interesting and important works on the subject appeared during these sixty years. One of the best known is the *Ku-chin-yun-hui* (古今韻會) by Hwang-kung-chao (黃公紹), which was published at the beginning of this period. It was an enlargement of the *Li-pu-yun-lia*, but followed the 106 P'ing-shui finals. Though this dictionary

\* *經史正音切韻指南序*. See Preface (Ming reprint).

† The title is also given as *古今韻會舉要*. See *Ku-chin-yun-liao*, *Introduction*.

had a good name and wide circulation when it first appeared, it has long been superseded.†

In the latter half of the 13th Century the *Yun-fu-ch'um-yü* (韻府羣玉) was compiled by the brothers Yin (陰). This is a comprehensive dictionary arranged according to the 106 P'ing-shui finals classed by the tones. Though it shews traces of very extensive reading and great care it contains many errors of pronunciation, and is not regarded as an unexceptional authority.‡

A more important treatise than either of the above is the *Chung-yuan-yin-yun* (中原音韻) by Chow-Tê-eh'ing (周德清). This dictionary was compiled in the 13th Century also, and is one of the first to give the sounds of the colloquial mandarin, that is of the Province of Honan. It has only nineteen finals, and distinguishes four tones. These are two *p'ing*, the *shang*, and *ch'ü*, the characters of the *ju* being distributed under the others. Chow Tê-eh'ing was a native of Kao-an in the present Juning-foo in Honan, and his work is an authority for the pronunciation of words in that place at the time of its publication.§

T. WATERS.

‡ Preface, &c., to Ming Edition; *Ku-chin-yun-liao*, &c.

§ See the *中原音韻問奇集*; Wylie, *Notes*, &c., p. 11; Edkins, *Mand. Gr.*, p. 79, &c.

## TRIP OF A NATURALIST TO THE CHINESE FAR EAST.

The Shantung Promontory might be more appropriately called the Land's-End of China; it is indeed, by its Longitude of 122° 42', the easternmost land of the Great Empire, for the Moukden district of the Shingking province belongs more to Manchuria than to China proper.

The extreme position of that promontory makes it a point of great interest both to the botanist and geologist. The philosopher, as well as the lover of nature, could not choose a better place in which to meditate upon immensity, admire the magnitude of the ocean breaking its roaring waves on

the barren rocks, and contemplate the celestial splendour of the orb of Phœbus rising from the bosom of Thetis, after having illuminated the "Ultima Thule" of the East, the land of the Rising Sun and the still mysterious Korean kingdom.

China is also rising into the light of western civilization, and if she has not yet opened her mines and built up railways, she has done something far more important, for humanity at large, in building on that dangerous point a first-class light-house.

Tempted by all these interesting prospects, I had long resolved to take the first available opportunity to visit Ch'eng-shan-t'ou 成山頭, for such is the unharmonious name of that poetical position. The occasion was offered to me in June last by the official visit of one of our Customs Officers to the light-house. He was to start next morning in a junk, and having soon made up my mind to trust my life to that poor wretched little craft, I packed up a few books and instruments, and by daylight, on the 17th of June 1875, I was on board our vessel, which, for the occasion, had been adorned with the national flag: the blue imperial dragon crawling on a triangular yellow ground, the Yellow Sea I suppose, and gaping to a red ball intended for the rising sun which he seems inclined to swallow, "absit omen."

Our foreign gig is taken on board and carefully lashed to the deck, whilst the wooden anchor, loaded with stones attached to the shank, is weighed, bringing on its fluke a good specimen of the blue clay, perforated by Pholades, which forms the bottom of the bay and harbour. During these preparations, I have all the leisure to observe a few Chinese diving eagerly for that great delicacy, an ugly dirty looking slug, the "Hai-sen" 海參, the Latin "Holothuria edulis," so common in the Philippine Islands where it is known under the name of "Bicho de mar." This echinoderm is also procured by dredging the bay with small nets, hauled by a catamaran made of

four pieces of wood fastened together, and it constitutes, when properly cured, a great article of export.

I was admiring the pretty snow-white Ivory Gull "Larus eburneus" and its large relation the Black Backed Gull "Larus maximus" hovering about the harbour or washing themselves in the waves, when I was suddenly disturbed, in my admiration of the swimming powers of these birds, by a sudden thump and splash in the water. It was simply one of our crew who had fallen overboard and was giving me an opportunity to draw a comparison between the Chinese dog-like fashion of swimming and the graceful motion of the gull 海貓 "hai mao" on the waters.

It seems that the Chinese principle, of qualities being imparted by eating animals or insects gifted with these qualities, is here at fault. Our sailors, indeed, like all their brethren on the coast, eat with great pleasure the best swimmer of all amphibians: the frog, which abounds in the marshy places of this province; but only one of them could swim, if I dare to call that swimming. A Chinese savant, without doubt, would maintain the principle and explain the fact, by stating that toads are far more numerous than frogs and that the unsophisticated and unscientific eye of the Eastern Shantonese cannot draw a distinction between the two batrachians, and as a consequence many toads are potted and eaten as real game, thence the result. We could also find in a corollary of this demonstration an explanation of the instinctive horror of the natives for water of any kind, for a casuist would say that frogs do not live in salt water, ergo . . . . but . . . . etc. . . . .

With the rising of the sun the breeze begins to blow, and we set all available canvass on our three masts; still we make very little way, and I console myself by admiring the waters and examining the low and sandy coast of Ning-hai-chou 甯海州 whose position is made conspicuous by a tall tower-like pagoda. I look eagerly for



the flying fish which I had admired a few days before in the market and tasted on my table. This pretty blue and silver fish, an inhabitant of Southern seas, is one of our summer visitors, but only for a few days; and may be seen now and then darting over the bay. Its Chinese names of "Fei-yü" 飛魚 and "Yen-yü" 燕魚,—this last one in Ting-chou fu, where they are more common—meaning simply flying fish and swallow fish, are certainly as good if not better than the Latin name "Exocoetus" given from an erroneous idea of the ancients who believed that this inhabitant of the deep blue sea used to fly ashore every night and sleep there till morning safe from the attacks of its marine enemies, thence the name of "sleeper out."

Our crew having forgotten to propitiate the "Feng-shui" (winds and waters) by the ordinary burning of golden papers and the firing of crackers, the god of the wind, the Chinese Æolus, refused to help us any more, and we had to make up our mind to pass the night in view of Cape Cod, which we were unable to double that day.

Having no fishing lines on board our merchant vessel, I was unable to verify "in situ" the accuracy of that appellation, but having seen numerous specimens of the "Gadus Morhua" in the Chefoo market, I am glad to inform my friend Doctor Dudgeon of Peking that the useful product known as cod-liver oil could be easily prepared in our port, where the cod fish 大頭魚 is very common in winter. The first of the season appeared on our table on the 28th of November 1875. Cod-liver oil may be unknown in the Chinese "Materia Medica," but they pretend to have a splendid substitute for this foreign drug in the famous Ass' skin glue of Tung-o-hsien 東阿縣 in Shantung. Moreover, I hear from Doctor Williamson that the natives often eat the liver of the "Ta-t'ou-yü," large head fish, as they call the cod, in cases of coughs and chest complaints.

However great may be my passion for

natural history, still there are some insects belonging to the class of parasites with which I do not care to become too closely acquainted, so I had provided myself with a certain kind of ammunition which I strongly recommend to travellers in this part of the globe, as far more useful than gunpowder and revolver. With insect powder you get rid indeed of innumerable foes ten times more dreadful than the natives, with which patience, kind words and a little firmness, are the only arms required.

Confident in my powder I went to bed under the awning spread over the pilot room, fearless of the numerous cockroaches which caused great annoyance to a colleague of mine bound on a similar journey. I almost regret it, as I am unable to give you any description of the Shantonese "Blatta orientalis," and I nearly blush when I read that Darwin had the courage to allow about fifty mosquitoes to suck the blood off his hand for the love of science; but everybody is not a Darwin.

In the middle of the night, "Tien-hou" 天后, the goddess of the sea, took pity upon us and sent a gentle breeze which slowly carried us in front of Three-peaked Point, and we soon had the pleasure of sighting the Shantung Light which appeared as a brilliant star on the horizon, the distance was still about twenty five miles, and in clear fine weather captains have reported having seen it from a distance of even thirty miles.

But alas! "Tien-hou" was not faithful to us, and we had no sooner cleared the small and desert Island of Chi-ming-tao 鷄鳴島 known on the Admiralty charts as Eddy Island, that the breeze left us altogether, and we had to cast anchor in a little bay protected by a small temple. Being now about ten miles from the Cape, we resolved to take to our gig, skirting the coast by two cable lengths. This close navigation afforded me a good opportunity for studying the rocky formation of this dangerous coast. The hills precipitate themselves in an abrupt

slope into the deep sea which washes over huge boulders of granite nearly polished by the unceasing action of strong tides and stronger waves. In some parts the hills are quite barren of any vegetable soil, while at their base a kind of yellow clayey loam of feldspathic origin is deposited in layers and deeply cut or ravined in many places, as if by the action of the rushing of the waters. The whole presents a wild plutonic aspect and appears to be the result of a sudden elevation of the coast or of torrents of rain continued for some period. Still the thickness of that deposit is so small that I was unable to trace the beds of gravel and rounded stones or boulders which, in the neighbourhood of Chefoo, attain the thickness of some twenty-five or more feet, and seem to indicate a succession of deposits or repeated and sudden risings of the ground, causing the streams to deepen their beds in the softer underlying strata. The Chinese Annals speak of fossil shells found on the hills, particularly in the South of Teng-chou-fu 登州府 and they trace them to the time of the "Great waters" 洪水時, that is, the deluge of Yü 禹 (2205 B.C.); but they do not state whether the shells are of marine or fresh-water kinds. I have not met with any, and though I have promised a good price for them, I have not yet been able to procure a single specimen. The few marine shells I have found were not far enough from the level of the sea to be taken as a serious proof of the hypothesis of a rising of the coast.

But that the waters have abandoned a part of the land may be traced by old records. It is said, for instance, that Chi-shan-so 奇山所 two li South of Yentai, was once on the sea-shore. In 1839 it was visited by Dr. Medhurst, who states that this walled place is on the bay.\* The Chefoo spit has been gradually enlarged by the silting of the port on the Eastern side and the retrogression of the sea on the other side caused most likely by the alluvial deposits of the

\* Medhurst, *State and Prospects of China*.

Fu-shan river 福山河. A beach of pebbles right in the middle of that spit shows that the Chefoo bluff must have been once an Island. Quite lately the bed of blue clay forming the bottom of the bay has been found in the fields of the East beach, a few hundred yards from the highest tide level.

The rocky skeleton of the coast gradually changes from the blue fine-grained granite of Chefoo into the marble at White Rock, the quartzite further on; at Cape Cod we find the grey granite, whose constituents gradually increase in size, forming at the Promontory the "granite à grandes parties" of the French mineralogists. The colour of that rock gradually passes from grey to a roseate hue imparted by enormous crystals of feldspar interspersed with small specks of the Yentai golden mica. The motion of the waves, and the chemical action of the atmosphere combined, disintegrates this granite, which, in some parts, crumbles to gravel under the pressure of the foot. In the sand of the creeks, which are very rare, one may gather some agates. These stones for which the city of Yung-cheng 榮成縣, the Easternmost Hsien in the province, is famous, are described in the annals under the name of Wen-shih 文石, "spotted stones;" they are said to come from an Island called 青礮島 Ching-chi-tao, and present the figures of men or other objects. Dr. Williamson also mentions amber as found on this coast. I myself found some petrosilex and common amethyst rock crystal used as flints by the natives.

The only refuge for vessels of a small tonnage on this coast is a little shallow bay called Ma-lan-bay 馬蘭灣 by the natives and partly shaded from the North East winds by a short promontory. This is the place where the Customs cruiser *Fei-hu* 飛虎 used to anchor during the building of the lighthouse which is still three miles distant from that point. However, in bad weather, the cruiser had to shift her moorings to the south of the Promontory in Yung-cheng bay 榮成口.

Leaving Ma-lan bay we soon came under the cliffs on which the lighthouse stands, and ran our boat on the sand of a small creek, a few yards wide, which was reached only through dangerous rocks, and is the only landing-place in the vicinity.

We ascended the high cliff through a ravine beautifully adorned by gigantic lark spurs, "*Delphinium grandiflora*," and a few bushes of rose trees, with large purple scented flowers, but so thickly covered by spines, that there is no place to put the fingers without being hurt;—the Latin name of "*Rosa spinosissima*" would be in this case most appropriately given. Higher up on the hills "*Lilium tenuifolium*" is hardly surpassed in beauty and grace by the sweet-scented yellow lily the "*Hemerocallis graminea*," whose unopened and dried flowers are used as a delicacy of the table by the Chinese under the well-known name in Chefoo exports, of "*Chin-chen-tsai*" 金針菜 "gold needle vegetable."

We may add to our bouquet the pretty clusters of yellow flowers belonging to a papilionaceous plant and adorn it gracefully with a trimming of the feathery leaves of the "*Lastrea*," a most elegant fern, mixed with the more rigid fronds of the bracken "*Pteris aquilina*" which I have the pleasure of meeting here for the first time. Fastening our nosegay with a natural string furnished by the creeping stem of the "*Dolichos bulbosus*," I will offer it to my gentle reader, shrinking from enclosing those delicious flowers in that temporary coffin which goes by the dramatic name of vaseulum, always in the hands of the prosaic naturalist. From that metallic box they generally go to be dried between boards and paper, and then are enclosed in that sarcophagus the Herbarium. There is no sadder spectacle for a poet or an admirer of God's loveliest creation than the desolate aspect of these withered leaves and discoloured flowers whose mummified remains look like the bare skeleton of what was once beautiful. But in the gallant France a marvellous dis-

covery has just been made which will put an end to the atrocious practice of drying and embalming flowers. By the powers of chemistry and the astonishing process of chromophotography or photochromy the lovely flowers will be reproduced with all their bright colours and graceful shapes; and instead of preserving for a few years their dried and often unrecognisable relics, they will, by the medium of the polychromic photographs of Mr. Léon Duval, pass to posterity if not to immortality, in beautiful albums of perfect pictures, and "the thing of beauty will be a joy for ever." Pomona will also appear to her advantage, and graceful pictures will replace the sad-looking jars of spirits in our museums.

Before leaving the Botany of this place I must not omit to mention that the wild garlic, the "*Suan*" 蒜 of the Classics, grows here in quantity. The Annals of Shantung 山東通志 tell us that this liliaceous plant was imported from Western Tartary. The "*Pen-tsao-kang-mu*" 本草綱目 the Chinese "*Materia Medica*" says that it counteracts poisons but produces baldness in those who eat too much of the fetid bulb. How often I wish to see that punishment befall the guilty heads of our servants, but how can you expect them to understand what the word fetid means when you see them seasoning their meat dishes with that horrible drug called "*As-safœtida*" in Latin—a mild name compared with the German one of Teufelsdröck.

But a neat little road cut on the hills has now brought us to the iron gate of the lighthouse boundary wall. This gate is always locked for safety, and on your claiming admittance you are first answered by the doorkeepers, two Chinese Cerberus. The first aspect of the whole compound is very much suggestive of a prison—the windows are protected by iron bars, and iron gates are superadded to the wooden doors. The solid tower built of Ningpo granite supports a first-class dioptric French apparatus; it may be considered as the block-house, for it

could certainly stand a siege. Two guns in close vicinity of a flagstaff and the isolated storeroom for the petroleum oil complete to your mind the idea of a fortress. In the rooms one may see a rifle and revolver in a conspicuous position. All this military display considerably brings down my poetical fancies of the Shantung Promontory. I feel inclined to put more distance between me and the native inhabitants of a place where they seem to be so much dreaded. Accordingly I prepare for a visit to the desert Island of Alceste, about six miles to the North-west of the Point.

Early next morning I start for the rock in the Customs gig, accompanied by the second Lightkeeper. We are soon carried to the Island by a strong tide which, in this passage, often runs nine knots an hour.

A little time before landing we hailed a small boat, which was returning to the mainland with a whole cargo of eggs collected on the cliffs; we asked for water, as we had indeed forgotten that Alceste is destitute of the precious fluid. The small boat immediately and willingly changed her course and followed us to the landing, a narrow beach of shingle at the foot of the cliff. The fishermen offered us the water required, and also a large dog-fish which they had just captured, and received in exchange our empty bottles which they prized more than cash and a good deal more than their "sha-yü" 鯊魚 as they call the dog-fish on account of its hard file-like skin. But this name is also applied to the shark occasionally met with in these waters. One of these monsters twelve feet long was caught in Chefoo harbour near the Islands by the sailors of H. M. S. *Ocean* during the summer of 1872; another one was seen last year by a friend, just in the midst of the shipping. That they visit this port is therefore a well-established fact. They have often followed ships coming from Japan. However I cannot find any mention of these squalidæ in the Annals of the Province.

Alceste Island is called Hai-lü-tao 海驢島 on Chinese charts, and this name of Sea-donkeys Island is derived from the fact that it is resorted to as a "rookery" by large flocks of seals of different kinds. About the eighth or ninth moon, the sea donkeys 海驢 come on the Island, where the mother seals devote themselves to the pleasing cares of maternity. The fur of these seals is about two "fen" in length, their skin is impenetrable to the water and their colour is ash grey, often spotted with black.

Another Island, called Hai-niu-tao 海牛島, "Sea-buffalo Island," which, by the way, cannot be found on the chart, is said to be frequented by another kind of seal which goes by the name of Sea-buffalo. This animal is described as being about ten feet in length, covered with a brown coloured fur, its blubber is used for making lamp oil and the skin for the manufacture of bow and arrow cases. Its name, like the one of our "Phoca vitulina," is derived from the appearance of the head. This seal is by nature exceedingly shy and, at the sight of man, it runs away and plunges itself in the sea.

Another mammalian called the Sea-fox 海狸 "Hai-li" also comes on the Hai-niu-tao for the purpose of feeding its young. This animal is so shy and disappears so quickly in the waves at the approach of man, that the natives are persuaded that it has the power of changing itself into a fish. It may be a sea-otter of some kind.

With the Sea-leopard, the "Hai-pao" 海豹, we shall close the list of these marine mammalians. The Chinese description of this "Otaria" wonderfully agrees with the one given by J. W. Clarke, in his article on the Sea-lions in the *Contemporary Review*, December 1875, of the "Otaria Gillespii" found in Kamchatka and on the Japan coasts. I may here notice that, in this article, seals are not given as living in the Chinese seas. Yet they have been now and then seen amongst the Chefoo Islands, and in Teng-chou-fu waters, and at this place a

living animal was once brought to the American Missionaries. One was quite lately brought alive into Chefoo; I succeeded in procuring a photograph of it, and it looks uncommonly like the "Phoca discolor." But it is seldom that fishermen succeed in catching these intelligent beasts—on land they keep a sentry, in the water they evade the snares or break asunder the strongest of nets, after having fed themselves on the contents. The only chance would be to shoot them dead when lying asleep on the rocks; for if in the water, wounded or killed, they invariably disappear in the deep. Though the season was advanced, I had the pleasure of seeing one of these interesting fur-seals climbing the rocks under the lighthouse, where in winter they have been observed in great numbers.

Alceste Island presents the appearance of an elongated rock of about half a mile in length, with perpendicular cliffs of roseate quartzite, both ends are adorned by a natural arch excavated by the waves, which always break upon the Island with great force. The summit, which is about two hundred and ten feet above the sea, is only accessible on the North and South by two gulleys nearly dividing the Island, the ridge of separation being only a few feet wide. Amongst the stones I gathered a kind of "Sedum," the pink flowers of a "Caryophyllus," and on the Southern slope quantities of the tall rose-coloured *Statice*, the upright spiked thrift "*Statice spatulata*." The samphire "*Crithmum maritimum*" so common on our coasts at home is found nowhere in this country. The Western summit of the Island is densely covered with a hard marine grass and beautiful bushes of wild *Camellia*, which I find here for the first time and with great astonishment. A careful search amongst the branches gave me a few dried red flowers of last winter, I also found the dry opened carpellæ of the former year, which shows that this pretty shrub is fairly acclimatized on this point, since it ripens its fruits. Except in the garden of a

temple near Chefoo, Alceste Island is the only place where I have seen the *Camellia*; and the natives told me that it cannot be found wild on the mainland. So I believe that this plant is the "*Camellia Japonica*" whose seeds have been brought on the Island, from Japan, by the sea birds. The shrubs are very large and from the size of the main stem appear to be very old. The local name for it is "Nai-tung-hua" 耐冬花. This name is not to be found in the Chinese books; but the great Chinese work on Botany, the "Chih-wu-ming-shih-tu-kao" 植物名實圖考, gives a good drawing and description of the tree under the denomination of mountain tea "Shan-ch'a" 山茶.

The deep green foliage of the "Nai-tung-hua" (Bearing winter flower) was prettily relieved by the light green and silver white leaves of a graceful shrub which I have not been able to identify. The leaves are ovate, acuminate, and their lower surface is covered by a silvery bloom, strongly reflecting the light, as if glazed with a metallic deposit.

The Island seems to be the breeding place of all the sea birds. Every projecting ledge of the rock is covered with the nests of the Gulls, which are seen here in thousands, the cliffs being literally white with them. The nests are roughly made of a few sticks and dried grass on which are deposited two eggs for each nest. The eggs are very large, of a greenish colour, dotted with patches of two shades of brown; they are much prized by the Chinese, who collect them in great numbers. In less than one hour I had a bucketful of them; unhappily the season was too far advanced and they were nearly all hatched. I was more lucky with the wild ducks, which build their nests in the grass on the summit of the Island, for I found seven fresh laid eggs in one place. Two wild pigeon's eggs found in a hole of the cliff rocks completed my ovarious collection. But being also anxious to procure some specimens I caught half a dozen young gulls;

three of which are still living in my aviary. These belong to the "Larus maximus" the Great black-backed Gull. We shot three birds which proved to be another variety, the "Larus crassirostris" or black-tailed gull. These birds had the head, neck and underparts covered with a smooth thick and snowy-white down, the back was of an ashen gray colour, the legs and toes yellow. The iris of the eyes is yellow circled with black, and the eyelids are vermilion. The bill orange-yellow at the base turns black near the tip and is terminated in a crooked apex with a patch of vermilion; the whole giving to the bird a very pretty head and appearance. The gulls were very daring and circled so near our heads that we could nearly hit them with a stick. A good many other varieties may be found on this coast the "Larus niveus" and "Larus eburneus" being noted by Mr. Swinhoe\* as visitants of Chefoo, together with the "Larus occidentalis" and the flesh-billed black Albatros "Diomedea derogata."

On the beach amongst a good many dead birds I had the good luck to find a young spoonbill "Platalea major," very rare in our neighbourhood, for it has only been seen once by one of our nimrods, and it is not found in Swinhoe's "Ornithological Notes made at Chefoo." The Chinese, who call this bird "Chien" 鶺鴒, describe it as having only one eye and one wing and so made that two must unite for either of them to fly. A similar fable I find most seriously printed in the Chinese "Materia Medica" 本草綱目, about the sole fish, the "tich" or Pimu-yü" 比目魚 very common here, and whose peculiar conformation leads the Chinese to believe that two of these fish are required to clasp each other in order to swim, hence the name "paired eyes fish."

A black cormorant, "Phalacrocorax carbo" found amongst the dead, closes the list of the birds seen by me on Aleeste Island.

There must be some kind of burrowing animal living on the Island, judging from

the numerous "earths" found on the summit. The rabbits do not exist wild in Shantung, but polecats and weasels being very common we may suppose that they are the inhabitants of these burrows.

The weather becoming foggy and windy we had to take to our boat sooner than I wished, leaving some points unexplored; for instance, the Entomology of the Island. We had scarcely left the shore when we were surrounded by a dense fog and had to make our way by the compass which I had fortunately brought with me. The tide was just on the change, and we had to pull through an enormous tide ripple composed of five or six consecutive white-capped rollers a few feet high, which greatly alarmed our native crew, unaccustomed to such a marine phenomenon. They feared a storm was coming and were strongly inclined to row us back to the inhospitable rock. After an hour's pulling we began to feel alarmed at seeing no land, as it ought to have appeared a quarter of an hour sooner, and the accuracy of the compass was called in question. Thinking that we might have drifted eastwards off the Promontory, we consequently altered our course and were greatly relieved from anxiety by arriving at the Cape a quarter of an hour later.

Fogs are very common here, at this season, and they often rise from the sea in large banks, passing over a part of the Promontory, while it is perfectly clear a few hundred yards further on; they have then the exact appearance of enormous cumuli rising from the sea far apart from each other.

Speaking of the meteorology of this place, I may here remark that an accurate comparison drawn between the simultaneous observations at Chefoo and this station, for the months of June, July and September, tends to show that the barometrical tides are more regular and continuous at the Cape than at Chefoo, where their graphic representation is more angular, owing probably to the influence of the winds, which, per-

\* See Ibis. Ser. III. Vol. V. 1875.

haps on account of the hills, seem to be there rather local, running often round the compass in the course of a day; whilst at the Lighthouse they are of a more steady direction.

As one may easily imagine the mean temperature of this advanced position is considerably lower than in Chefoo. On the twentieth of June there was a difference of thirty degrees between the two places at noon.\*

The temperature of the sea, most probably on account of the currents and tide race above mentioned, is also very different. Whilst sea bathing was a real luxury at Chefoo it was a very cold bath at the Promontory.

The fogs are also more frequent at the last place, where they were prevalent for eleven days, being often very thick, during this month of June, whilst at Yentai we had only one foggy day. I am inclined to think that this may be due to the influence of a hot current, from the Southern and Japanese seas, coming in contact with a cold atmosphere, or with cold currents from the North; as such is the case on the fog-bound coast of Newfoundland. As a proof of the first hypothesis, it is curious to remark that those fogs occurred particularly when the temperature of the sea, as taken at Chefoo, was higher than the temperature of the atmosphere at the Lighthouse, which was the case on the eleven days reckoned there as foggy.

This shows how important it would be to have observations of the temperature of the sea taken simultaneously at both places, and how interesting and useful it might prove to compare attentively their meteorological observations for a year.

Fogs must be prevalent on this part of the coast, for the Chinese have established a fog signal in a temple near the point. It consists of a huge bronze bell, hung in a tower, which has to be struck by the priests, to indicate to the junks the proximity of dan-

ger. This bell weighs eighteen piculs and was sent from Shanghai by a rich mandarin who erected the temple and also dedicated it to the memory of a famous soldier, whose only vessel being attacked by five piratical junks, fought a desperate fight in which he lost his arm. Made prisoner, he was, according to some statements, thrown overboard, or, as others put it, starved to death. His statue, erected in the front hall of the temple, is surrounded by some images of attendants, one bearing his pipe, another a cup of tea, the others all the paraphernalia of a high mandarin.

The guardians of this temple had also, before the building of the lighthouse, to keep a lamp lit at night in the upper story of a small square tower erected on the extreme end of the Cape. The priests used to go as far as Li-tao harbour 裡島口 and collect money, amongst numerous junks anchored there, under the pretext of covering the expenses of beating the bell and lighting the lamp. This source of income has now ceased and the bell is silent. A fog horn is much wanted at the Shantung Lighthouse, as not long ago a Norwegian vessel was saved from utter destruction by the lightkeepers calling to her, "Drop your anchor"; she was within a few yards from the cliffs, fortunately in deep water.

Whatever may be the feelings of the priests of this temple towards foreigners and their inventions, I was most politely received by them. They even gave me some specimens of natural history, kept there as curios, refusing to receive any money in exchange. One of these specimens was an immense tree fungus found in the neighbourhood and whose Chinese name "mu erh" 木耳 wood-ear is very descriptive of the appearance of that cryptogamous plant which reaches fifteen inches in diameter.

Another curio was a madreporæ of a very common species at home, which was brought from a great depth by the line of a fisherman.

Greatly pleased with this reception from

\* At the lighthouse the glass is at an elevation of 240 feet above the level of the sea.

the natives, and now persuaded that I was not the foreigner they had decided to murder, in revenge for the Chinaman accidentally shot in the fray which occurred during the building of the Lighthouse, I now resolved to explore the neighbourhood and started for a general survey and exploration of the Peninsula, forty-five li in length, which begins at Yung-cheng-hsien 榮成縣 and terminates at Cheng-shan-t'ou 成山頭.

The nearest village is Li-chia-chuang 李家莊, which derives its name from the fact that all the inhabitants belong to the family of the now famous 李五, a petty gold button mandarin, the instigator of all the disturbances which caused so much trouble to the Foreign Customs and delayed for some time the completion of the Lighthouse. The houses of this village are solidly built with the rose granite quarried on the sea-shore; they are thatched with millet stalks covered with seaweed and surrounded by fields of "Sorghum" 高粱 and Barley 薏苡, the latter being very poor and much infested with the "Uredo" or ergot. In this part of the country trees are very rare and confined to the "Ailanthus Glandulosa" 臭椿樹 and the Willow 柳樹. The cemeteries are the only shaded spots, the tree being the "Pinus Massoniana?" 松樹. The hedges of the fields are protected by the thorny shrub common in the whole of Northern China, a kind of Rhamnus or Zizyphus perhaps the "Rhamnus soporifer," producing a small sour fruit 酸草 which is eaten by the poor people of this district. Near Malan Bay 馬蘭灣, the soil is a little better owing to the vicinity of a small stream of water, and sweet potatoes ("Convolvulus batatas") are cultivated. This is the only place where water can be procured for the use of the Lighthouse, and there is so little of it that the inhabitants strongly object to the foreigners taking too much. In fact during my stay there, our water carrier was beaten for having tried to obtain a larger

supply than usual, and an attempt was made to cut us off entirely from our supply; and, a few days later, it was even necessary to complain to the mandarin of Yung Cheng. Two large cisterns have since been completed in which all the rain falling on the roofs is collected, enabling the lightkeeper to distribute some of it to the natives in time of drought. Moreover the water from the village wells is so hard, so loaded with lime and salt, that it is nearly impossible to cook the vegetables properly in it.

The people are so poor that it is difficult to obtain anything more than fish and a few chickens; eggs are too much prized to be ever sold, and vegetables are so rare that even the well-known Shantung cabbage "Brassica Sinensis" 白菜, so common in Chefoo, is hardly seen there. In consequence all the provisions have to be sent from Chefoo, most of them consisting of preserves, to the prisoners of the Lighthouse. Prisoners is the very word, for, on account of some disturbances with the natives, a strict rule, stuck up on the door, now confines the three keepers within the walls of the establishment.

Searching for shells, on the Southern shores of the Peninsula, I was much pleased in finding there some good specimens of a curious and rare bivalve, the rose-coloured "Terebratella" or lamp shell, so called from its exact resemblance to some antique lamps found in the Roman catacombs. This shell, noted in Woodward's "Recent and Fossil Shells" as existing on the coast of Japan, is only known in the fossil state at home.

In the places where the sand is fine or muddy, for instance at the mouth of the small rivulets, the "Mya arenaria" is found deeply buried in the sand; the natives are often seen digging for this shell, which they call "Pang-ko" 蚌蛤 and consider an excellent article of food: they also collect the straight razor-sheath "Solen siliqua," very common on the sandy beaches and called "Sha-lo" 沙螺 or "Ch'eng" 螳 in mandarin dialect. The Annals of Teng-chou-



fu 登州府 state that the "Tzū-pei" 紫貝, a red *Cyprea*, is found on the sea shore near "Yung-cheng-hsien" 榮成縣: it is described as being two or three inches long. This shell was in ancient times used as money like the African cowry, and this explains how the character "Pei" 貝 means at the same time a conch or shell and money or riches; meaning precious, when used adjectively. I was unable to procure this univalve, though I have often found a very small kind of *Cyprea* on Chefoo beach, but it may have been brought from the south with the ballast of ships. The *Cyprea* was used as money in Yunnan at the time of Marco Polo, but was brought from India or Siam. According to Woodward the *Cyprea* is found in the hot seas of China.

On the white sand one may perchance find the brilliant coloured Ear-shell or ormer: the "*Haliotis tuberculata*." This shell "Shih-chüeh-ming" 石决明 is indeed carefully collected by the natives as it is supposed to be an invaluable medicine in eye diseases. The shell is most efficient in effecting a cure, when perforated by nine holes; it is ground into dust, mixed with water and applied to inflamed eyelids. The best come from the Miao-tao Island 廟島. The marine botany is here represented by two or three kinds of "*Fucus*" found washed on shore, for the rocks are so severely beaten by the waves that no seaweed can grow, except at a certain depth. Two kinds are described in the Annals as belonging to this district; one called "K'un-pu" 昆布 is a variety of "*Fucus digitatus*," the other "Hai-tai" 海帶 (sea-ribbon) is a "*Laminaria*." The first is used in swellings and goitre, an affection not uncommon in Shantung, and also as a vegetable. Nearer Chefoo the green "*Ulva*" are carefully collected for food. The sea-ribbon is more specially used in medicine and also in the way of rope.

The absence of trees and the dryness of the soil may account for the rarity of land shells; the only specimen I found was a

small garden snail with thin and transparent brown shell, a variety of the "*Helix arborum*," in Chinese "Kuo-niu" 蝸牛. It was found amongst the leaves of a beautiful plant growing in the crevices of the granitic rocks. The leaf is so large that it requires a few moments' notice before being recognised as belonging to a fern, particularly never having met with it before. The pinatifid leaves are covered at the base with brown scales. The leaflets are fleshy, irregular, auriculated at the base, which measures in breadth one inch and a half; they rapidly taper to a falcated point bent inwards and often attain to three and a half inches in length. The shape and disposition of the seed vessels seem to indicate a kind of "*Aspidium*." This fern is fairly represented in the Chinese Botany under the name of "Kuan-chung" 貫衆. Pretty common near the Cape, this plant is still found on Alceste Island, but is dwarfed and exceedingly rare near Chefoo. On the ruins of an old fort a small silvery fern was also collected.

Finding the natives kind and polite, more polite even than in the direct neighbourhood of Chefoo, I spent my third journey in a long excursion to a fishing establishment on the Southern coast, five miles from the Light-house. This could hardly be called a village—the low huts are built with mud, covered with seaweed,—it is rather a summer station, a camp of fishermen belonging to different villages.

The huts are scattered on a narrow beach protected to the north from "Boreas blustering railer" by a range of hills rising from the sandy shore; an old square fort is the only decent building in the place. On our approach, numbers of ugly looking dogs came barking fiercely at us; their master followed them and met me with an angry look and a "what do you want" in his tone which did not promise a welcome reception. Thinking that those might be the real ruffians of the place, I put on my best face and addressed them with kindness. My leather

bag was looked at very suspiciously, as supposed to contain the much-dreaded revolver. I opened it and showed them the contents; shells, stones and a few plants; they immediately concluded that they were for medicinal use, and I did not attempt to change the course of their ideas on this subject. Some words exchanged on the success of the fishing season soon made us good friends. Fish being offered I pretended to choose and buy some; then quieting their dogs they ushered me into their dirty mud huts, showing with great pride immense heaps of dried fish of all kinds. The best kinds were kept indoors, whilst the common and large species were simply piled outside.

It was a real museum of ichthyology: the ray fishes 魷魚 were curiously enough tied together in pairs; the "Tetrodons" 河豚 were split in two. The red gurnard "Trigla hirudo" 紗甲 is losing the bright colours of its fins in the scorching rays of the sun. Dog fishes 鯊魚 "shayu" of all sizes are piled in enormous heaps; small "Octopuses" are hanging in long strings—disgusting chaplet of dried bodies. The rocks all round the bay are covered with quantities of other kinds split in two and undergoing the process of desiccation. One may find there the Bream 鱈魚 "Lien-yü," the Sword fish 刀魚 as brilliant as a blade of silver, the "Hai-man-li" 海鰻 a Conger eel. The Mullet family is represented by the "Li-yü" 鱧魚 and two other fishes whose names are not to be found in Williams or other Dictionaries. One is the Chi-yü 鯨魚, the other the "Chia-chih-yü" 鮒魚, also called "Chicken fish" on account of the taste and appearance of the flesh. A little further on, large bales of fish covered with matting are ready for shipping on the numerous junks which come here, or in Li-tao 裡島 if the weather is windy, to take full cargoes of these dried provisions as far as Canton, where the small dried sprats are particularly in favour. They are paid here one tael per

picul. Having searched in vain during two years for the so-called bone of the cuttle-fish, and never found but a single specimen, I was inclined to believe that this cephalopod was very rare in our seas. But I was much surprised to see hundreds of these mollusks drying in this fishery. The bone is never extracted from the animal, and as it is moreover much used in medicine, the natives carefully pick those which are washed ashore.

They have a very curious story about the "Sepia officinalis," which runs thus: The "black-robber," 烏賊魚 one of the names of the cuttle-fish, is fond of preying on the crow. Feigning death, the "Wu-tsei" lies motionless on the surface, the crow perceives it and clenching its talons in the soft body begins to peck at it; but the mollusk suddenly overturning itself brings under water the "Lao-ya" 老鴉 fastened to its back and devours it. Other people say that the crow plunges into the sea at the ninth moon and is metamorphosed into the cuttle-fish.

The Chinese, so fond of believing in marvellous transformations, have perhaps tried to explain in this fable the formation of the "Sepia's" ink, which would be nothing else but the dissolved feathers of the black bird. This colour has never been used by the Chinese, as they pretend that it fades away, and after a year leaves the page blank of characters. The fishermen, having observed that the "Sepia" in rough weather anchors itself on rocks by the means of its two long suckers, call it the "Lan-yü" 纜魚 *i.e.* "hawser fish."

Here children are busy packing the small dried sprats; there the men are engaged repairing their nets or boiling, in large caldrons, the horrid-smelling bean oil of Chefoo; mixed with lime it will be used to caulk the boats, which are also brushed with the fluid to render the soft poplar wood impervious to water. As to women they were seen nowhere. Rotten fish are scattered everywhere on the ground, emitting a sickening stench,

and large gulls, quite accustomed to the noise, are feeding with the dogs on this disgusting offal, or perched on the floating bamboos which support rows of conical-shaped nets. The season being over, nearly all the boats are drawn high on the shore in a long row. They are of a particular shape and have a different build from the Chefoo sampans.

I was quietly walking over the hills when my attention was suddenly attracted by the appearance of an animal with a long body and bushy tail, moving slowly on the very summit of the rocks. It was Master Reynard who, confident in the religious terror which his sacred person inspires in every one here, was passing fearlessly a few hundred yards from me. Very few people in this district are bold enough to kill the "Hu-li" 狐狸 as there is a general belief that the fox has Shen 神 and this Shen or spirit passing, after its death, into the body of the murderer, the latter is sure to die in madness. In consequence foxes are very common, and when they steal the poultry, the peasants K'o-t'ou (bow) to them with fear to avert ill luck. Skins may be bought in Chefoo for a small price, superstition being overcome by extreme poverty. I have often tried to procure a live specimen, promising as much as five dollars; but I could induce no one to trap a fox, they seem to be too much afraid of the consequence. Polecats are also very common particularly in the villages, but they likewise are possessed with Shen and the peasant never attempts to free himself from these pests. The badger is not held in such fear, its skin is used to make cushions and rugs which are supposed to keep off the damp, and the flesh is eaten. The Chinese name of the "Mustella" is Huan 獾.

A clear coloured wild cat with tiger-like stripes also inhabits these mountains. One of our lightkeepers showed me the skin of one of these cats which he killed near the lighthouse. Some skins may be occasionally found in Chefoo under the name of "San-

mao-p'i" mountain cat skins 山貓皮. Hares "*Lepus sinensis*" are also inhabitants of the hills and go by the name of Tu 兔 or more commonly by the one of wild cats "Yeh-mao," 野貓.

This Promontory, on account of its advanced position in the sea, could afford a splendid observatory for the passage of birds. Numberless specimens could be procured at the lighthouse. Attracted by the light, they precipitate themselves with great force against the panes of glass of the lantern, and after a foggy night particularly, numbers of birds lay on the balcony. On the hills all round, the wild ducks, geese, and swans alight to rest themselves before proceeding onwards North or South in their voyage over the sea. Two magnificent swans were lately brought to me from Yung-cheng-hsien neighbourhood, where they had been captured under a net. Though not quite full grown these birds seem to belong to the "*Cygnus ferus*" or whistling swan, "Tien-o" 天鵝. The only singing birds I heard were the lark "*Alanda coelivox*" 土鶉, whose nest was found in a hole on the ground with two eggs; and the cuckoo 古古雀. About larks I may here notice that the famous and so-called Shantung lark, the "*Acridotheres cristatellus*" 北鶉, of which a long and elaborate description will be found in Dr. Collingwood's "Naturalist's Rambles in the China Seas," is not a Shantung bird, though seen everywhere here in cages. It comes from a particular district in Mongolia, is sent from there to Newchwang and imported into Shantung by the innumerable junks which bring to us the Newchwang grain and beans, so that even our bean-cakes hardly belong to Chefoo, the "*Matière première*" being Shingking's produce. "*Sic transit gloria Shantunensis.*"

In the valleys, on the shore of small streams, "*Le héron au long bec emmanché d'un long cou*" is met in company with the crane "*Grus cinerea*" 天鵝, whose tibia bones are used as chopsticks and are said to

possess the invaluable property of counter-acting the effect of poisons which may have been mixed with the food.

The Chefoo market is amply provided with pheasants "*Phasianus torquatus*" 野雞 "Yeh-chi," and it was only lately that I discovered that those birds are nearly all killed in the wild mountains of the district of Wen-Teng-hsien 文登縣 which we are now entering. That excellent game, the red-legged partridge "*Caccabis chukar*" 石雞 "stone chicken," is also common in this district. On the fir trees dexterously extracting the seeds from the cones, one may remark with interest the rose or yellow coloured Crossbeaks "*Loxia curvirostris*" 絞嘴. Amongst the rocks, at this very season, the Great horned Owl "*Bubo maximus*" is rearing its young, of which are generally found from two to three in the nest. The Chinese often bring them alive to the settlement under the name of "hiao" 鳥.

Numbers of other interesting birds besides the wild duck and wild goose, which pass Northwards in March and Southwards in November, and the wild pigeon, could be mentioned; but we must close here a list already too long, in order to give a glance at the Entomology of this district.

The most brilliant insect found was a beautiful "*Cicindela*;" next comes the family of the Longicornes, represented by some very pretty *Ceramix* and *Xenocerus*, whose larvæ feed on the wood of the poplar and willow trees. One of them, I think, the "*Callichroma cyanicornis*," is very common on the "*Catalpa Bungeana*." On the poplars there are numbers of *Cicadæ*, of which three species were found. The natives are persuaded that the "Autumn coolers" 秋涼兒 as they call them, live on nothing else but wind and dew. Like the Greeks they eat this insect and make a medicinal use of its exuvæ. On the *Ailanthus* tree a curious brown coloured "*Curculio*" is found, and on every branch of oak there are hundreds of "*Cetoniæ*" whose metallic-green coloured

elytræ shine with an incomparable beauty. On the ground is a large kind of *Melolontha*, black, dotted with white silvery patches. In the grass are innumerable members of the Orthoptera family—the locust, the field-cricket; underground burrows the mole-cricket "*Gryllotalpa vulgaris*," 螻蛄 an object of terror to the Chinese, who believe that it helps devils and spirits in some way. The "*Gryllus viridissimus*" 絡緯 is collected and kept alive in small cages or boxes made from dried gourds; this is the canary bird of the poor natives, who delight in its ceaseless chirping. The locust is often collected for food, and that curious insect the Long-headed green Grass-hopper "*Gryllus nascatus*" shares the same fate. The latter gives us an interesting example of the adaptation of an insect to the "milieu" in which it is called to live. Found in the grass the Fu-chung 阜螽 is of a beautiful grass-green colour and indistinguishable from the herbs on which it rests. In the hills amongst the stones, the colour of the insect is of a dirty light grey, and it requires the utmost attention to discover it on the ground. I really believe that it also changes its colour according to season, for, in late autumn, when the crops are ripe or cut, I have never found a bright green specimen. The same fact is observed in the "*Daphnis Dione*" a very common snake in this country. If you have lost your way, another Orthoptera, the Praying Mantis, "*Mantis religiosa*" 螳螂, will, according to general belief, indicate it to you with one of her long forelegs. The passing road or the vicinity of a village will be indicated by an unusual number of Tumble-dung beetles. The Chinese call the larger kind (the *Atenachus*) the "Iron-clad general" 鐵甲將軍, and the small kind the *Geotrupes* bears the expressive name of Pill-roller 推丸. The vicinity of a pool or rivulet is shown by the presence of the Dragon-fly and of the slender and metallic green and red coloured *Agrion*. In the gardens, playing amongst the flowers of the *Carthamus* and *Helian-*

thus, are some beautiful butterflies; the Vanessa, the Machaon, the Pieris, the Rhodocera Rhamni, and many others, all called "Hu-tieh" 蝴蝶 by the villagers. Towards sunset the Sphingidæ and Bombycidæ are represented by the "Deilephila convolvuli," the "Acherontia," the "Maeroglossa stellatarum," the brown "Attacus Pernyi" and the beautiful light green "Attacus Cynthia vera," the Ailanthus moth. The mosquitos are innumerable. After night-fall, the atmosphere is now and then traversed by the little star-like light of the night-brightness 螢夜炤 the "Lamproloma noctiluca." Then, when after having cleared your room of mosquitos by smoke you begin to rest gently in the arms of Morpheus, the toads 癩蝦蟆 whose name is legion, begin their evening song as a poet would say, I prefer to call it their atrocious croaking; the scorpions crawl about your bed, but happily this myriapod with long legs running on the wall is the harmless "Cermatia nobilis" and not the venomous centipede of the South. The Chinese, who seem to know how to employ the worst things for the best purposes, have turned toads and scorpions into medical use. A toad is put alive in a pot with flour, and tormented till this flour is saturated with the acrid secretions from the skin of the miserable batrachian. This most disgusting compound is then made into cakes, which are used internally in cases of eruptive diseases like small-pox, to which disease the pustules of the toad's skin are likened, and the sick person is cured on the strength of the axiom "Similia similibus curantur" an old foreign axiom but "Les hommes sont les mêmes partout." These unclean looking arachnidæ, the Scorpions 蠍, are carefully collected and dried, for they constitute a valuable remedy in the Chinese Pharmacopeia. The Shantung province, amongst other medicines, has the honour of producing the best scorpions between the "Four seas" 四海 (the Chinese Empire); they come from Ching-chou-fu 青

州府 and are exported by piculs weight. I have seen people eating them alive, I suppose as a preventative against coming diseases.

Having spent six days at Cheng-shan-t'eu 成山頭 and finding nothing more to add to my notes and collections, I started overland for Chefoo. A pretty path following the Southern shores of the Peninsula brought me to Yung-cheng-hsien, a small city with a good wall and standing in a sandy plain north of a broad lagoon. This city is poor and only deserves notice as the easternmost Hsien of the Celestial Empire. Precious stones, viz., agates, carbuncles, and amber, found on the sea-shore, are sold here. At first the people seemed inclined to raise a mob against me, but having been politely received by the Chih-hsien (district magistrate) 耿天九, to whose yamen I had sent my card, the crowd, as a consequence natural in China as well as in other countries, was at once awed into politeness.

Passing a high range of granitic mountains our road lies in a wild barren country, winding through huge boulders of igneous rocks which in some places cover large spaces rendering the road impracticable to wheeled vehicles. The whole trade, of which there is little, is carried by mules. In the evening, after a very uninteresting journey, we reached the village of Chiao-t'eu 橋頭, prettily situated amongst poplars and willows on the banks of a small river running northwards, the Chiao-t'eu-ho 橋頭河, from the name of the place.

Having decided to push forward next day, I asked the "intendant of the till," the owner of the inn, to feed my tired pony on the famous "Lung-su" grass 龍芻草 which grows in this district, and possesses such invigorating properties that a horse fed upon it can accomplish one thousand li (three hundred miles) between sunrise and sunset. My host laughed at my credulity; evidently he did not believe in his own books, a rare fact amongst Chinese. But he was kind enough to volunteer very valu-

able information about some thermal springs situated in the district and which are unknown to the foreigner. Having carefully checked his information with Chinese maps and books, I venture to give a list of those springs as it might be interesting to visit them, some possessing medicinal properties.

1. Chi-li-t'ang 七里湯, also called Chang-yang-t'ang 昌陽湯, lies seven li north of Wen-teng-hsien 文登縣. It presents this peculiarity that very near to it is another spring, but cold, whose water is noted for its limpidity and purity, a fact worth notice in this country. The hot spring bubbles up in a tank in which the people bathe; the water is also distributed in two other tanks, one used by the mandarins or rich persons and the other by the women.

2. The "Roaring thunder thermal spring" 呼雷湯 is found thirty li in the south end of the same hsien; no baths are mentioned there.

3. In the north-west, sixty li from Wen-teng, on the western side of the hills, we passed near the thermal spring of "Wen-t'ang ch'üan" 温湯泉, also called Shan-si-t'ang 山西湯 from its geographical position.

4. In the district of Ning-hai-chou 甯海州 we have the hot springs of Wen-ch'üan 温泉 forty li south by west of the Chou and seventy li south-south-east of Chefoo. There are two springs, one on the mountain called "Chiao-shan" 雀山 the other at the foot. This place possesses baths and is the nearest establishment of this kind in Chefoo neighbourhood.

5. The "Dragon's thermal spring" 龍泉湯, sixty li east from Ning-hai and one hundred and five east off Chefoo, is the only spring in the east of this port known to foreign residents. It will be described further on.

This district of Wen-t'eng-hsien 温湯泉 amongst other natural curiosities possesses numerous caves and grottoes. In a mountain called the Saddle 馬鞍山,

caves are so numerous that it is considered a good military station, where soldiers could be concealed. The most interesting of all is the "Cave of the Thousand Buddhas" 千佛洞 twelve li south of the hsien. In this cave, upwards of a thousand stone images of Fo 佛 are preserved.

Two li on the west of Wen-t'eng a mountain seems to have been selected by the Great horned owls for their general breeding place and is called in consequence the Hiu-liu-shan 鵠鷓山.

Iron is the only mineral ore mentioned in the Annals. Under the Han 漢 dynasty (206 to 23 B.C.) this metal was melted on the Tieh-kuan-shan 鐵官山, under the superintendency of a mandarin, thence the name of the mountain.

Amongst other produce of the Wen-t'eng district the books speak of spotted skins, but I have not been able to discover what kind of skins these were.

Proceeding on our journey over a very hilly country, the mineralogical character of which belongs to the grey granite, we noticed amongst the plants cultivated, the safflower "Carthamus tinctorius" in the gardens; and in the fields the noxious poppy "Papaver somniferum," which in China deserves to be consecrated to Atropos more than to the soothing god Morpheus. On the lofty range of hills, which extends northwards to the harbour of Wei-hai-wei 威海衛, the best port of this coast, we met with the plantations of oak on which the wild silk-worms are fed. These trees, or rather shrubs, grow in a stony soil to the very top of the hills. They are planted in regular rows, equidistant from each other, and being cut near the ground, every two years, they never attain more than three or four feet in height; moreover, as their long serrated leaf looks exactly like that of the chestnut tree as their name indicates "quercus castaneæfolia" 橡栗 they have nothing in common with our noble-looking oaks of Europe, and but for the acorn they might indeed be taken for anything but oaks.

Ning-hai-chou is a famous district for the production of the wild brown silk from which the fashionable article known as Shantung Pongee is woven. The name of the insect is given in many books as *Bombyx Pernyi*, but it is a real "Attacus" and is always designated by the name of "Attacus Pernyi" in the French scientific publications, for instance in the "Bulletin de la société d'acclimatation." By a curious mistake this oak silk is known in the trade as Ailanthus silk, and is reported under that erroneous denomination in some official publications.

The "Ailanthus glandulosa" is very common in the district, but is not subjected to regular cultivation like the chestnut-leaved oak 橡栗. Silk-worms are reared upon it and produce a silk far different from the wild brown silk. The cocoon of the "Attacus cynthia vera" is of silvery grey colour, smaller but longer than the oak cocoon, tapering at the extremity which corresponds to the head of the chrysalis into a long cord by which it is suspended to the petiole of the leaf in which it is always partly wrapped. A very small quantity of that silk is woven into piece goods, which being used on the spot, never appear on the Chefoo market and in consequence are not exported.

It would be too long to give here a complete description of the silk industry, but a paper specially treating of this subject is now under preparation.

Passing a second range of hills running south, bearing the significant name of "Tzu-chin-shan" 紫金山 "Red gold mountain," which reminds us that we are now entering the auriferous districts, we soon arrived at the small village of "Lung-shan-t'ang" 龍山湯 which is often resorted to by our Chefoo residents.

The bath situated outside the village on the roadside consists of a nearly square tank some ten feet square by three or four feet deep. The water looks dirty and emits the characteristic smell of sulphuretted hydrogen. The tank is enclosed by a low wall,

and above it is a roof supported by four pillars some few feet inside the wall, so that one has to undress in the open air. The water of this bath has a kind of periodical tide, as it is said that the bath empties itself every twelve minutes. The temperature of the water ranges from 40° to 44° centigrade, and the mineral constituents of it seem to be soda, sulphuretted hydrogen and perhaps traces of iron.

As the Chinese are always crowding the only tank, it is really difficult to get a chance of a clear bath by oneself. In consequence, I strongly recommend to the foreign patient the baths of "Ai-shan-t'ang" 艾山湯 and "Wen-shih-t'ang" 文石湯 one day's journey to the West of Chefoo. The water is the same and in the first-named one the temperature rises to 51° c. Moreover there are three or four tanks at each place, and by means of a silver key a private bath may be easily secured.

Leaving "Lung-shan-tang" we follow a pretty road winding up valleys, gradually ascending a high hill, on the banks of a mountain stream, in which small fish are playing. Near the summit, some 1,300 feet high, the pass becomes extremely picturesque, the hills on both sides being, a rare thing in this country, well shaded with Catalpas, willows and acacias covered with their rose and white feathery flowers. On the summit the road passes into a deep cut shadowed by trees under which beautiful ferns open their delicate fronds.

On one side a temple is perched on the rocks in a conspicuous position. A few yards further on the road passes through a kind of gate or fortified defile protected by a wall; the narrow passage is cut in the hard granite and an old inscription on the perpendicular wall of rock indicates the date of this really good work. This mountain belongs to the important range of the "Ta-kun-lun-shan" 大崑崙山, whose summits, a little further to the south east, attain the considerable height of 2,900 feet; and this at a distance of only 13 miles from the coast.

Emerging on the other side of this gorge, we suddenly found a magnificent spectacle. Under us was the fertile valley of Ning-hai-chou, in the north the Gulf of Pechili reflecting the deep blue colour of a cloudless sky, and on the road slowly, climbing the mountain, a mandarin accompanied by his escort, which politely saluted us. We exchanged the usual compliments, and it turned out that His Excellency was on his way to Yung-cheng-hsien as the newly appointed magistrate of the place.

On the plain our road passes a little south of Lung-men harbour 龍門口, well sheltered to the north and north-west by the long narrow Island of Yang-ma-tao 養馬島. Unhappily this harbour is very shallow, except a narrow channel in the middle, at the entrance of which is a high bar, gradually increasing. The rocky skeleton of the Island is formed of quartzite, siliceous metamorphic marble and a hard phonolitic stone giving under the stroke of the hammer a beautiful metallic sound and ringing tone.

In the sand of the small streams which run on both sides of Ning-hai-chou small particles of gold are carefully collected in winter by the patient Chinaman; but in such small quantity and at such an expense of time that I doubt whether it would repay the expenses of foreign extraction. Near this place quarries of fine marble are opened, and this snow-white stone is now imported into Chefoo for building purposes. It is of a highly crystalline character, with large opaque crystal shining like stars, or snow-flakes, under the sun; thence the name of "Hsüeh-hua-shih" 雪花石 "Snowy flower stone" given to it by the natives. It is a metamorphic magnesiferous marble containing much silica and sometimes beautiful crystals of arragonite, and it makes but poor lime. It is curious to notice that the natives do not seem to know that the oyster shells which they throw away in immense heaps on the roadside near each village, could furnish them with excellent lime at a small expense.

At a place called 勾頭店子 thirty-five *li* south-west of Ning-hai in the Kweishan 桂山 a mine of Galena was found some ten years ago, by a Cantonese, who took a few piculs of the ore and ran away, as he was to be prosecuted by the mandarins. This ore of which I have seen some specimens does not seem so rich as the one found near Teng-chou-fu, it is mixed with quartz and micaceous rocks; but a further examination would likely prove it to be of better quality. It is reported to be very soft at the surface and about two piculs were obtained in 1867 and sent to the Paris exhibition by Messrs. Fergusson & Co. This mine is only thirty *li* distant from Chefoo.

Asbestos, known as Lung-ku 龍骨, Dragon's bones, is found at O-tzu-kung 窩子壩, a place fifty *li* south-west of the Chou, and is occasionally sold in the Chefoo market for the manufacture of crucibles, stoves etc.

Leaving my luggage in the city of Ning-hai I rode home along the immense beach which extends from Lung-men harbour to Middle Point near Chefoo. Here the fishermen are camped in matting-made houses inclosed by a paling of pine trunks. At the entrance of this "castrum" a high pole supports an old net used as a flag or sign, and at night a lantern is hoisted on this new kind of flagstaff and indicates the station to the benighted fisherman. On the beach are spread the immense nets with which the herrings are caught by thousands in April. These nets, three hundred or more feet in length by thirteen feet in the other dimension, are loaded with stones or iron and sunk vertically along the beach in deep water, being kept in the erect position by floating buoys made from curious pieces of wood, branches of trees etc. I have seen some eight or ten miles of these nets, which are sunk in long lines a few weeks before the arrival of the herrings who entangle themselves in the meshes. When the nets are well loaded with the living prey, they are hauled on board the junks. The fish is sent to



Chefoo or dried on the beach. Amongst other dried fishes I found the skeleton of the "Balistes" or trigger fish, so named from the curious arrangement of two of the dorsal spines which act like the trigger and hammer of a gun-lock.

On this sandy beach some pretty shells are found, a curious "Cassis," two "Strombidæ," a "Nassa," two kinds of "Helix," some "Nalieuideæ" and Cerithideæ; the largest of the univalves is a kind of "Strombus" often measuring ten centimeters in length; it is eaten by the natives and the shell previously perforated is used for the nets. It fills itself with mud or sand and, so to speak, moors the net on the bottom. The largest of the bivalves is the "Mya arenaria," then comes the very pretty "Cytherea concentrica;" different kinds of "Cardium," "Arca," and "Maetra" are collected for food.

In the middle of this flat beach, on the banks of a creek or canal and dangerously environed by quicksands, are situated extensive salt works. The coarse sea salt is obtained by the same process as at home, only the workmen have a curious way of ascertaining the density of the water or its degree of concentration. They always carry

with them in a small bag some seeds of "Nelumbium speciosum." These seeds sink in ordinary sea water but gradually rise in it as it concentrates, and they float on the saturated liquid which is then turned in the last basin and left there to crystallise. The salt is obtained in five or six days according to the weather, and is worth eighty cash per "Te'ou" 斗 of some twenty-seven catties, on the spot, or three cash per pound (half a penny for two pounds).

Fine salt is made by boiling in iron pots sea water previously concentrated in small reservoirs. The uncrystallisable water loaded with the marine salt of magnesia, soda, iodine, etc. is sold under the name of "Lu-shui" 鹵水 and is used for curdling bean-curd, for medical use, and also as a poison for self-destruction, or criminal purposes, as was proved here by the poisoning of a favorite race-horse two years ago.

A little further on, we crossed the Chefoo hills and reached home. This puts an end to this long paper, in which, I am afraid, despite all my care, some shortcomings may be found, but with other authors I seek refuge behind this statement:

"Quæ potui feci, faciant meliora potentes."

A. FAUVEL.

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## THE WHITE FEATHERS.

Perhaps, in no country in the world are there so many secret societies as there are in China; many of them ostensibly for charitable or other purposes, but most of them being in reality political societies, having for their avowed object the overthrow of the present dynasty, which is Manchu, and, in its place, substituting one which is purely Chinese.

These secret societies have at various times been a great source of trouble to the government, when they, conceiving them-

selves strong enough, have broken out into open rebellion; and much treasure has been spent, and many lives lost in the suppression of them.

It is not our intention to enter into a detailed account of these risings, or the modes employed to suppress them, but to give a slight sketch of one, which for its apparent insignificance, the fewness of the persons engaged in it, and the almost unknown place where it originated, makes the very idea of it appear ludicrous, when opposed to a pow-

erful government; but for the fact, that in spite of these drawbacks, the little Society had the audacity to attack the imperial palace at Peking, succeeded in effecting an entrance, and but for the bravery and determination of one of the princes,\* who effectually opposed and destroyed the rebels, this little rising might have had a startling influence on the future destinies of the empire.

The White Feather Sect† originated in, and its members were chiefly composed of, the inhabitants of a small village named T'ung-ts'un, 董村, distant from Peking about ninety li, in a southerly direction. They were under the leadership of a wealthy member of the little community, named Lin-ch'ing, 林清, who apparently had no talent to recommend him to the leadership of the White Feathers, but was elected simply on account of his wealth and local influence.

The White Feathers met frequently, and so secretly, that none but themselves even knew of the existence of the Society. The wrongs the Chinese had suffered at the hands of the Manchus and the best possible means of overthrowing the Government formed the principal topics of discussion, and the better to assist them in carrying out their wild schemes they early made the acquaintance of many of the palace eunuchs, and initiated them into the society, securing their cooperation and faithfulness by promises of bestowing high rank and offices on them when their visions of emancipation from the Manchu thralldom were realized.

When the White Feathers thought they had brought their plans to perfection, a day was appointed on which to attack the palace; the eunuchs belonging to the Society

\* The 14th son of Chia-ch'ing, and known afterwards as the Emperor Tao-kuang.

† 白翎教; called so, from the fact that all the members of the Society wore white feathers, to distinguish themselves from those not belonging to their order. The Society was oftener called "The Three Incense Sticks," 三炷香, as when sacrificing, three incense sticks were always burnt.

received intimation of the approaching event, and were desired to hold themselves in readiness to assist the attacking party by every means in their power.

On the 16th day of the 9th month of the 18th year (1814 A.D.) of Chia-ch'ing, 嘉慶 a body of rebels, numbering some three or four hundred, assembled in front of the four gates of the palace. The men were all in the garb of villagers, each one being supplied with a basket of persimmons in which his weapons were concealed. The rebels drove a thriving trade in persimmons with the guards and idlers who loitered about the gates, when watching their opportunity, they suddenly seized their weapons, threw the baskets down, and rushed into the palace, cutting down every one they met who had not a white feather fixed in a conspicuous place. The guards, taken thus by surprise, were speedily overpowered and slain, and the White Feathers were fairly in possession of the palace.

By some unaccountable accident, however, the eunuchs who had fraternized with the rebels, and who had promised their assistance, made a mistake in the date on which the attack was to take place; the outsiders having appointed the 16th, whereas the eunuchs understood it to be the 26th, and were consequently not prepared for it.

Fortunately the Emperor was absent from the palace, having gone on a visit to the imperial tombs at Tung-ling; but one of his sons displayed a great deal of bravery and shewed himself equal to the emergency. Mounting a horse, he hastily collected a small party of guards and eunuchs, putting himself at their head, he successfully attacked the White Feathers, routing and pursuing them through the different courtyards of the palace, cutting up a good many of them. The remainder fled to any place where they could find shelter, numbers climbing on to the roofs of the buildings, or hiding themselves amongst the rafters, where they were mercilessly shot at; and now it

became only a question of time and skill in "potting" them and bringing them down from the roofs in that manner.

The Prince bade one of his eunuchs load a gun for him, that he might try his skill as a marksman; but the eunuch, being a member of the Society, simply loaded the gun with powder, dispensing with the shot altogether. The Prince took the gun and fired it at a man on the roof; to his great surprise, however, the man remained unhurt. This aroused the suspicion of the Prince, as he knew he had covered his man properly, and therefore ought to have brought him down, he being a good marksman. Determining to satisfy himself, he now loaded the gun himself, and lest there should be any magic in the case instead of using a bullet, he hastily bit a silver button off his own robe and rammed it into the gun. Carefully aiming at the man, he fired, and this time with success, for the man toppled from the roof to the ground.

The Prince immediately ordered the eunuch to be seized and bound, as a confederate, and he was, with several other eunuchs, afterwards executed.

A number of the White Feathers had collected on the top of the Yüeh-'hua gate;\* their numbers were gradually diminished by shots from guns or by arrows. The Prince brought down several, and three arrows fired by him at one of the rebels who was ensconced under the eaves, stuck into the rafter behind which the man endeavoured to screen himself, and the heads of the arrows may be seen there to the present day.

After strict search and some promiscuous slaughter, the Prince had the satisfaction of knowing that his efforts had been successful, and that every rebel who had entered the palace had been destroyed.

The Emperor, hearing of the attack on the palace, immediately hastened back to Peking. It was midnight when he reached the Tung-chih gate 東直門; he immediately

\* 月華門.

ordered it to be opened,\* but the officer in charge (a lieutenant) refused to open it, although ordered to do so in the name of the Emperor, lest it might be done only to test him. The Emperor, therefore, had no alternative but to go on to the Chi-'hua gate 齊化門, and ordered this gate to be opened, which was instantly done by the officer in charge, and the Emperor entered the city.

Shortly afterwards, the officer in charge of the Tung-chih gate was promoted by the Emperor for having done his duty so well as to dare to refuse him admission; the gate also was ennobled, having the title of Chin-pi-'hou 緊閉侯, (Strictly-closed-marquis) bestowed upon it, which title the gate has retained ever since. The officer in charge of the Chi-'hua gate, who so readily gave admission to the Emperor, was degraded and banished.

Ascertaining that Lin-ch'ing, the chief of the White Feathers, had not been at the attack on the palace, an intelligent lictor, named Chang-ssü 張四, conceived the design of capturing him by stratagem. He forthwith procured a cart and started off at once to Tung-tsun. On his arrival there, he proceeded straight to the house of Lin-ch'ing, and congratulated him on the success his followers had achieved in capturing the palace; stating, moreover, that he had been despatched to conduct him thither, as his presence was urgently required before anything further could be done.

Lin-ch'ing, innocently believing the statement of Chang-ssü, set off with him immediately for Peking. Some of the Society, however, who had remained behind at the village, hearing of Lin-ch'ing's hurried departure with a stranger, and suspecting all was not right, followed in pursuit in the hope of overtaking him and deterring him from entering the city, but they did not

\* The gates of Peking are always closed at sunset and opened at daybreak. A person arriving after the gates are once closed must make up his mind to pass the night outside.

succeed in overtaking the cart, and Lin-ch'ing was safely conducted into Peking, where he soon found that instead of his followers having possession of the palace, they had been slain to a man and that he, himself, was a prisoner. He shortly after suffered death by being hacked to pieces.

As a reward for his services in capturing the chief of the White Feathers, Chang-ssü was asked what rank he would like to have, to which he replied that the height of his ambition was to be made a major.\* His ambition was gratified, for he was promoted to that rank at once. Yet he did not enjoy his newly-obtained rank long; from the moment of his being appointed he was constantly haunted by the ghost of Lin-ch'ing. Go where he would it was ever at his side,

\* 守備.

and the unfortunate major could never sleep unless he had some one in his room and men beating gongs at his door to scare away Lin-ch'ing's spirit.

Remorse for what he had done, and terror at being perpetually haunted, had such an effect on Chang-ssü that he lost appetite, and fell away to a mere shadow; his constitution gave way under these accumulated troubles, and he died in less than three months after the death of Lin-ch'ing.

Tung-ts'un, the village in which the White Feather Society was held, was burnt to the ground, and remained in that state for many years; in the course of time, when some of its old inhabitants returned, and other houses rose on its ruins, the place was called 'Hui-ts'un 毀村, (the Destroyed Village), which name it bears at the present time.

G. C. STENT.

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## THE FOLK-LORE OF CHINA.

(Continued from page 293.)

### XI. SUPERSTITIONS REGARDING THE POWERS OF NATURE.

The beliefs to be noticed under this head are precisely those which readers who have thus far followed my endeavours to show the close connection between Chinese and Aryan superstitions would expect to find. The sun, moon, and stars, thunder and lightning, wind, water, and fire are each supposed to exist and exercise their powers under the directions of particular deities or spirits. As with ourselves, the moon enjoys amongst the Chinese a preëminence in regard to the numerous traditions related of her inhabitants. There is an Old Man of the Moon, a Goddess, a Lunar Frog, a Toad, a Hare &c., and each myth bears more or less resemblance to legends handed down to us from our own forefathers. The sun,

though in a less degree, is the object of similar beliefs. Planetary or stellar influences are devoutly believed in, stars being, as amongst the ancient Westerns, the embodiments of heroes or demons. So too with cosmical phenomena. Being unable to realize that these occur in accordance with natural laws laid down by an all-powerful Creator, the Chinese are naturally thrown back upon the pagan idea of numerous supernatural directors. That their legends regarding such matters are, however puerile, so strikingly free from aught that is obscene or (when mythology is in question) unnatural, is creditable to the purity of the popular creeds.

Dr. D. J. Macgowan, whose numerous contributions to our better knowledge of Chinese matters have placed his readers under

considerable obligations, furnished an interesting mass of matter in this connection in an article read in December 1858 before the North China Branch of the Royal Asiatic Society. In his introductory remarks he thus accounts for the fulness of cosmical record for which Chinese literature is remarkable:—"According to Chinese cosmogony, man is so intimately identified with the powers of nature, being what they term 'a miniature heaven and earth,' that, in order to be conversant with the science of civil government, one must study celestial and terrestrial phenomena,—as the deviations from the course of nature are all more or less portentous of evil, excepting a few, which are regarded as felicitous. Indeed, in high antiquity they professed to have a revelation in a tabulated form, procured from the carapace of a tortoise, by which those who observed the weather and seasons might form correct opinions on the political aspect of the times. In the Shu-King, under the section Hung-Fan or Great Plan, this doctrine is summarily laid down thus:—

SEASONABLE RAIN,	indicates	<i>Decorum.</i>
EXCESSIVE RAIN,	"	<i>Dissoluteness.</i>
OPPORTUNE FINE WEATHER,	"	<i>Good government.</i>
LONG-CONTINUED DROUGHT,	"	<i>Arrogance.</i>
MODERATE HEAT,	"	<i>Intelligence.</i>
EXCESSIVE HEAT,	"	<i>Indolence.</i>
MODERATE COLD,	"	<i>Deliberation.</i>
EXTREME COLD,	"	<i>Precipitation.</i>
SEASONABLE WIND,	"	<i>Perfection.</i>
CONTINUED TEMPEST,	"	<i>Stupidity.</i>

"From these views, which have great influence on the minds of the Chinese, it happens that a fuller account of subterranean action of meteorological wonders, and the like, are found in their records, than among the annals of any other people, anterior to the birth of meteorology as a science."

No doubt the explanation here given accounts for the attention paid by the more educated classes to natural phenomena. But, as is usually the case, popular belief has grafted upon an intelligible, if absurd, system numerous additions. The superstitious peasantry trouble themselves but

slightly about the science of civil government but eagerly discuss portents which are believed to affect their little world. And as my object is rather to deal with such superstitions as they affect the vulgar, than as they influence the literati, I content myself with this mere glance at the profounder system involved in watching cosmical phenomena and pursue the humbler branch of the subject comprehended under the term "folk-lore;" though it is probable that I shall here transgress the boundaries of my subject inasmuch as such beliefs are too closely connected with native mythology to enable a strict line to be drawn between the two.

The Chinese "Old Man in the Moon" is known as *Yue-lao* and is reputed to hold in his hands the power of predestining the marriages of mortals—so that marriages if not, according to the native idea, exactly made in heaven, are made somewhere beyond the bounds of earth. He is supposed to tie together the future husband and wife with an invisible silken cord which never parts so long as life exists. Readers of Mr. Baring-Gould's "Curious Myths" will remember the various legends attaching to the Man in the Moon, none of which however endow him with any power over sublunary affairs. The parallel between an English and Chinese superstition regarding the Queen or Goddess of the Moon is closer. This still exists in parts of Lancashire and is the basis of numerous legends in China. Regarding those latter I cannot do better than quote the remarks made by Mr. W. F. Meyers,\* though, as will be observed, he does not notice the Lancashire superstition. He says:—"No one can compare the Chinese legend with the popular European belief in the 'Man in the Moon,' as sketched, for instance, in Mr. Baring-Gould's 'Curious Myths of the Middle Ages' (First Series, p. 179), without feeling convinced of the certainty that the Chinese superstition and the English nursery tale are both derived from kindred parentage, and are linked in this relation-

\* *N. & Q. on C. & J.*, Vol. III., p. 123.

ship by numerous subsidiary ties. The idea, says Mr. Gould, of placing 'animals in the two great luminaries of heaven is very ancient and . . . a relic of a primeval superstition of the Aryan race.' A tree, an old man, and a hare, are, as Mr. Gould shews in various passages, the inhabitants assigned to the moon in Indian fable; whilst the curious notion that the human recluse condemned to an abode in the lunar regions owes his transportation thither to an act of theft or of sacrilege is a well-known concomitant of the story in all lands. In all the range of Chinese mythology there is, perhaps, no stranger instance of identity with the traditions that have taken root in Europe than in the case of the legends relating the moon; and, luckily, it is not difficult to trace the origin of the Chinese belief in this particular instance. The celebrated Lin Ngan, author (in part at least) of the writings known as Hwai Nan Tsze, is well known to have been the patron of travelled philosophers, under whose guidance he studied and pursued the cabalistic practices which eventually betrayed him to his death; and the famous astronomer Chang Hêng was avowedly a disciple of Indian teachers. That the writings derived from two such hands are found giving currency to an Indian fable is, therefore, not surprising; and there seems to be ground for suspicion that the name Chang Ngo, (or, as the dictionaries assert more properly Heng-ngo) appearing in their treatises may be the corrupt representation of some Hindoo sound, rather than connected, as the writer quoted above suggests, with the doubtful title of an office obscurely mentioned in times long anterior to the dates at which they wrote. The statement given by Chang Hêng is to the effect that 'How I 后羿, the fabled inventor of arrows in the days of Yao and Shun, obtained the drug of immortality from Si Wang Mu (the fairy "Royal Mother" of the West); and Chang-ngo (his wife) having stolen it, fled to the moon, and became the frog—*Chan-chu*—which is seen there.' The

latter fabulists have adhered to this story and amplified its details, as for instance, in the *Kwang-ki* a pleasing story of a subsequent reunion between How I and his wife is told; but in general the myth has been handed down unaltered, and the lady Chang-ngo is still pointed out among the shadows in the surface of the moon. In its etymological bearings, the legend is well worthy of further investigation." With this conclusion all readers will agree. As regards the legend concerning the hare, it is purely of Indian origin, having been introduced into China with Buddhism. Sakyamuni, the founder of Buddhism, is related to have been a hare in one of the earliest stages of his existence, living in friendship with a fox and an ape. Indra having sought their hospitality the fox and ape procured him food, but the hare could find nothing. Sooner than be inhospitable the hare cast itself into a fire in order to become food for his guest, in reward for which Indra transported him to the moon.\* The lunar hare, as Mr. Mayers notes in his "Manual," is said to squat at the foot of "the cassia trec of the moon" (月中桂) pounding drugs for the Genii (Art. Kwei 桂 § 300.) A vulgar superstition asserts that the hare conceives by looking at the moon, bringing forth her young from the mouth.

The influence exerted by the moon on tides is recognised by the Chinese—a noteworthy fact in view of the strenuous denials of there being any basis of scientific truth in a belief shared by every Western sailor. The moon is, in China, the embodiment of the Yin or female principle influencing darkness, the female sex, the earth, water, &c. &c. A trace of a similar belief is to be found in the Isle of Skye. The Skye correspondent of a home Journal writes:—"During the fortnight commencing on the 24th of June, when the moon was crescent,

\* *Curious Myths of the Middle Ages*, 1st Series, p. 191. Mayers' *Chinese Readers' Manual*, pp. 95, 219, 288. Eitel's *Handbook of Chinese Buddhism*, Art. Sakchi.

no real Skyeman would stack his peats for any consideration, believing that unless stacked under a waning moon the peats will give neither light nor heat when burned. 'A power of smoke' is all that can be expected from peats stacked under a crescent moon. In Skye the crescent is called 'fas,' and the wane 'tarradh,' and under these two terms the moon not only exercises great influence over peats, but also over many other things. In some parts of the Highlands, sheep, pigs and cows are only killed in the 'fas,' as meat made in the 'tarradh' is supposed to be good for nothing but 'shrinking' when in the pot." Native Chinese records aver that on the 18th day of the 6th moon, 1590, snow fell one summer night from the midst of the moon. The flakes were like fine willow flowers or shreds of silk.

If we except the somewhat bold speculations of certain modern religionists who place the hereafter within the fiery orb forming the centre of our system, European legend and belief have but little to say about the sun. The Chinese however have not failed to assign it as the dwelling-place of mysterious beings, one account making it the residence of a spirit named *Yuh I*, while others allege that a three-legged bird of supernatural attributes is its ruling demon. The sun rules the masculine principle and is supposed to be the offspring of a female named Hi Ho.\* Other popular legends allege the names of the solar genius to be—*Su-li-ye* 蘇利耶 or *Su-mo* 蘇摩. We must turn to the fire-worshippers of Persia or Mexico, to the worshippers of Baal or the sun-worshippers of Phœnicia for precise analogies in this direction. Dr. Kitto concludes that the latter worshipped not the sun itself but an astral spirit residing in it. The most singular fact in connection with the Chinese beliefs is, after all, their compatibility with an absence of any extended system of Sun-worship, though that luminary is adored as *Tai-yang-ti-chün*—the

"Sun ruler" who presides over the soul of man.

The identification of the stars and planets with the dwelling places of heroic or supernatural beings prevails extensively in China. These superstitions are mostly Taoistic and strongly resemble those of the Hindoos. The Divine Tortoise 神龜 *Shên-kwai* is said to be the embodiment of the star "Yao Kwong" in Ursa Major. The Spirit of the legendary prince *Chih-yu* 蚩尤 is supposed to inhabit the planet Mars. *Yu-hwang-ti* is assigned to the pure Jade stone palace in the T'ai-wei tract of stars. *T'ien-hwang-ta-ti*, who rules the poles, and regulates heaven, earth and man, is said to reside in the pole star. *Hsing-chu*, the "Lord of the stars" resides in a star near the pole known by his name; while the spirit of the South pole has a similar celestial residence. As already noted, Kwan-Ti, the God of War, is alleged to have made himself visible, on occasions of dire political distress, within a brilliant star. Numerous examples of this sort might be adduced, but the foregoing may suffice. The constellations, by the way, are in Chinese almanacks formed into arbitrary figures as in Western astronomy, while, as is natural, the Chinaman actually associates the monster thus designed with the stars forming its supposed outline. Persons born under certain constellations are (in accordance with European Astrology) liable to good or evil luck. Apropos of this I came across a curious work from Madras\* a short time since, in which the rules for building a house in compliance with stellar influences closely resemble similar beliefs in China.—"Having selected a site, the frontage must be divided into nine equal parts, five being assigned to the right and three to the left, the fourth division being reserved for the door-way. The enumeration begins on the left and thus the fourth section is in the mansion of Mercury. The occupant of such a house may become as wealthy as Kuberan.

\* *Chinese Readers' Manual*, p. 75.

\* *Percival's Tamil Proverbs*.

A person born under Gemini, Cancer or Leo, must build his house on a line stretching east and west, the entrance being placed easterly. A person born under Virgo, Libra, or Scorpio, must build on a line running north and south, the door-way being southerly. One born under Sagittarius, Capricorn, or Aquarius must build west and east, placing the entrance westerly. If born under Pisces, Aries or the Twins, he must build south and north, the door being placed northerly. A family occupying a house built contrary to these rules will be ruined."

Some of the popular beliefs regarding appearances in the heavens have been alluded to under Portents and Auguries, but I may here add a word or two to the details already given. The appearance of ships, troops, &c. in the sky is of course deemed supernatural, Chinese science being as yet unacquainted with the causes of the mirage. Several well-authenticated stories of such phenomena are on record, one at Kungshan having been visible for a whole day. That part of the sea on Hangchau Bay which lies near Kiahing often, says Dr. Maegowan, exhibits this illusion. It is more frequently seen from the opposite side. "Sea Market" is the general term by which the mirage is designated, and it is noted as occurring at different points of the coast from Canton to Shantung. It can easily be believed that such an apparent miracle, in view of two contending armies, would suffice to turn the scale of victory on the side of those expecting reinforcements. Amongst other phenomena recorded in China is the appearance of a hen without feet sitting on the sun! Parhelia, or mock suns, have frequently been seen, and the concurrence of their manifestation with important state events has of course tended to justify a popular belief in their portentous qualities. A well-known story published only a few years since, in one of the foreign papers, relates how the Chang-ning rebels besieged one of the cities in the Yangtze valley, and how the magistrate having first offered prayer in the temple of

Tien-kung, led the troops against them and completely defeated them. The rebel prisoners all stated that when the battle commenced they saw a large flag in the heavens with the characters *Tien* 天 on it, and in the rear of the flag a host of ghostly soldiers flying through the air, smiting the rebels as they passed, and scaring them out of their wits. Thus the city was saved. The success was fully attributed to divine interposition, and the story is gratefully recounted by the people to the present time. A memorial was drawn up by the local gentry, and presented to the district magistrate with the request that the Throne should be petitioned to confer a higher title on Tien-kung. Such a request being in accordance with Chinese custom, it was of course granted.

The absurd stories told of meteors are endless. In the native Records, the most extraordinary phenomena are alleged to have been observed. A shooting star from which fell fish (A.D. 519), a meteor which after lying where it fell for some days suddenly moved of itself (A.D. 1561), and a formless body as large as a house which bounded over the dykes near Yuling into the sea, furrowing the ground as it went (A.D. 1782), are duly recorded, with a host of ordinary meteorites, as having alarmed the neighbourhood in which they appeared. "In the year 1348, a star as large as a bowl, of a white and slightly azure colour, with a tail about 50 feet long, lightened the sky, with a rumbling noise flew from the North-east, and entered the midst of the moon, the moon then looking as a reversed tile,—*i.e.* upright." The Chinese are not of course much worse (if so bad) in regard to such matters than the people of the West, and equally curious records exist amongst ourselves. As was observed in the introductory chapter the distinction between the superstitions of the Middle Kingdom and those of Europe lies rather in the more widely accorded credulity to alleged marvels amongst the former than in any actual difference of belief.



Thunder and lightning are, of course, in China the manifestations of supernatural anger.\* The god of Thunder in China (Luitsz) corresponds to the Indian Vajrapani, and is a well-known Buddhist deity, worshipped like his numerous companions as a stellar god, and occupying in popular belief a position not unlike, though less important than, that of the Scandinavian Thor.† The connection between lightning and fire in all known mythologies is equally obvious in China. But we miss the Promethean legend so widely known in the West. Here the God of Fire wields indeed the lightning, but only to cause the conflagrations which satiate his vengeance. He is, in fact, a very everyday deity, destitute of the enormous powers wielded by his representatives elsewhere. The popular idea of his powers is well il-

\* Lei-chau, (thunder district) is a long mountainous peninsula in Canton province opposite the island of Hainan, and is celebrated throughout China for several myths respecting its thunder-storms, which doubtless reverberate through the alpine regions of that latitude in a manner which awakens awe and superstition. Standard Encyclopædias, quoting from various authors on the subject, inform us, that after thunder-storms black stones are found emitting light and a sourous sound on being struck. At times, also, hatchet-shaped things are picked up which are useful amulets. The fields are often furrowed by thunder as if they had been ploughed. In a temple consecrated to the "Thunder Duke," the people annually place a drum, drawn thither on a carriage purposely constructed, which it is supposed he beats during a storm; and it is said that since a drum covered with paper has been substituted for one covered with leather, the peals of thunder have been less severe. Formerly the drum was placed on the top of a mountain, and a boy left there as an attendant on the thunderer—a sort of sacrifice to him.—Dr. Macgowan, in *Journal N. C. B. R. A. S.*, 1853.

† See Dr. Edkins' "Taoist Mythology" in *N. C. B. R. A. S. Journal* for 1859, p. 311. A North American Indian superstition is to the effect that thunder is caused by an immense bird, whose outspread wings darken the heavens. It is named "Then-cloots." The lightning is caused by a serpent-like fish of immense size, with head as sharp as a knife. When he puts out his tongue it makes the lightning. Its name is "Ha-hake-to-ak," and the thunder-bird catches it for food. The bird is in shape like an Indian, but of great proportions and strength. It lives on the top of the mountains. An Indian once found the nest of a thunder-bird and got one of its feathers which was over 200 feet long!—*American Magazine*.

lustrated by the following legend, kindly placed at my disposal by Mr. G. M. H. Playfair (of H. M. Consular service in China) as having been related to him during his residence in Peking:—

"The temples of the God of Fire are numerous in Peking, as is natural in a city built for the most part of very combustible materials. The idols representing the god are, with one exception, decked with red beards, typifying by their colour the element under his control. The exceptional god has a white beard, and 'thereby hangs a tale.'

"A hundred years ago the Chinese Imperial revenue was in much better case than it is now. At that time they had not yet come into collision with Western powers, and the word 'indemnity' had not, so far, found a place in their vocabulary; internal rebellions were checked as soon as they broke out, and, in one word, Kien Lung was in less embarrassed circumstances than Kwang Hsu; he had more money to spend, and did lay out a good deal in the way of palaces. His favourite building, and one on which no expense had been spared, was the 'Hall of Contemplation.' This Hall was of very large dimensions; the rafters and the pillars which supported the roof were of a size such as no trees in China furnish now-a-days. They were not improbably originally sent as an offering by the tributary monarch of some tropical country, such as Burmah or Siam. Two men could barely join hands round the pillars; they were cased in lustrous jet black lacquer, which, while adding to the beauty of their appearance, was also supposed to make them less liable to combustion. Indeed, every care was taken that no fire should approach the building; no lighted lamp was allowed in the precincts, and to have smoked a pipe inside those walls would have been punished with death. The floor of the Hall was of different-coloured marbles, in a mosaic of flowers and mystic Chinese characters, always kept polished like a mirror. The sides of the room were lined with rare books

and precious manuscripts. It was in short the finest palace in the Imperial city, and it was the pride of Kien Lung.

"Alas for the vanity of human wishes! In spite of every precaution, one night a fire broke out and the Hall of Contemplation was in danger. The Chinese of a century ago were not without fire-engines; and though miserably inefficient as compared with those of our London fire brigades, they were better than nothing, and a hundred of them were soon working round the burning building. The Emperor himself came out to superintend their efforts and encourage them to renewed exertions. But the wall was doomed; a more than earthly power was directing the flames, and mortal efforts were of no avail. For on one of the burning rafters Kien Lung saw the figure of a little old man, with a long white beard, standing in a triumphant attitude. 'It is the God of Fire,' said the Emperor, 'we can do nothing:' so the building was allowed to blaze in peace. Next day Kien Lung appointed a Commission to go the round of the Peking temples in order to discover in which of them there was a Fire god with a white beard, that he might worship him and appease the offended deity. The search was fruitless; all the Fire-gods had red beards. But the Commission had done its work badly; being highly respectable mandarins of genteel families, they had confined their search to such temples as were in good repair and of creditable exterior. Outside the North gate of the Imperial City was one old, dilapidated, disreputable shrine which they had overlooked. It had been crumbling away for years, and even the dread figure of the God of Fire, which sat above the altar, had not escaped desecration. 'Time had thinned his flowing locks,' and the beard had fallen away altogether. One day some water-carriers who frequented the locality thought, either in charity or by way of a joke, that the face would look the better for a new beard. So they unravelled some cord, and with the frayed-out hemp adorned the

beardless chin. An official passing the temple one day, peeped in out of curiosity, and saw the hempen beard. 'Just the thing the Emperor was enquiring about,' said he to himself, and he took the news to the palace without delay. Next day there was a state visit to the dilapidated temple, and Kien Lung made obeisance and vowed a vow.

"O Fire God,' said he, 'thou hast been wroth with me in that I have built me palaces and left thy shrine unhonoured and in ruins. Here do I vow to build thee a temple surpassed by none other of the Fire-gods in Peking; but I shall expect thee in future not to meddle with my palaces.'

"The Emperor was as good as his word. The new temple is on the site of the old one and the Fire god has a flowing beard of fine white hair."

Some odd superstitions connected with the spread of fire come under my notice at this moment. The Chinese are cautious of provoking the "God of Fire" or "Fire Principle" either by ill-timed allusions to his powers or by other acts, and the Tientsin correspondent of a Shanghai journal refers to this fact in noting that, in view of an existing drought, and the closing of the South gate of the former City as a stimulus to rain, the Fire Principle might revenge itself by an outbreak. On the 19th of May last the correspondent writes:—"Almost as soon as this ill-timed suggestion had an opportunity to get itself considered, the Fire Principle proceeded to act upon it; the consequence is that a large quantity of combustible material, and several rather incombustible mud houses, now 'slumber in the valley.' The houses at the foreign settlement a mile and-a-half distant were illuminated by the lurid light, before which even the full moon paled its ineffectual fires. The inevitable 'fire pigeon,' whose indeterminate circles and final flight are watched with close and most superstitious awe, did not fail to appear, and having indicated by his course that the fire would spread across the wall into the city, caused the most intense excite-

ment there. Fortunately the wind was comparatively light, and the damage done, considering the terror inspired, was trifling. The next day in a violent gale another conflagration broke out at the south-west corner of the city, destroyed the grass intended for horses and donkeys, but no houses." The "fire pigeon" here alluded to is nothing supernatural. Most cities in North China are frequented by large flocks of pigeons, and the light of a conflagration generally attracts a number who wheel in circles round the burning house. The bird nearest the flames is looked upon as affording an augury of their spread—not always, as is above evidenced, of the most reliable description.

Mountains in China as in Europe have their demons or presiding divinities. The God of T'ai-shan in Shantung *Tung-yoh-ta-ti* regulates the punishments inflicted on sinners in both this world and the next. Four other divinities rule over the principal chains in other portions of the Empire.

The formation of islands by natural causes in the vast streams which water the empire is of course the basis of numerous legends. A gentleman who explored the West River near Canton, some ten years since, gave the following instance, showing how easily a popular belief springs into being. "Pau Man-ching, who was Departmental Magistrate (some eight hundred and twenty-five years ago) of what was then known as Tün Chau now Shiu Hing Fù, is said to have been a man of remarkable administrative powers and possessing the most sterling integrity. He filled his term of office in such an acceptable manner, that on its expiration he was immediately transferred to a position of honor and trust in the capital. Illustrative of his great virtue it is recorded, that when he arrived at Shiu Hing, the Department City, he found the officers were in the habit of practising gross abuses of power, and set himself immediately to the work of reformation. Particularly were they accustomed to require the people to furnish ten-fold

more than the lawful tribute from the inkstone quarries, which are regarded as the best in the Empire. The surplus thus acquired was secretly distributed among the high officers at the Court, in order to secure special favor. He at once put a stop to the practice, and would allow no more tribute to be levied than was actually sent up to the Emperor. In this one respect he was so strict that he did not carry away a single stone for himself when he left. Now tradition amplifies the idea and says, that of the many testimonials of gratitude and respect offered him by the people on his departure, he only accepted an inkstone, lest there should seem to be even the shadow of bribery or corruption chargeable against him. When he arrived at the above-mentioned point in the river on his voyage down, a violent storm arose, which threatened to overwhelm the boat. The inkstone became a burden to his conscience, and Jonah-like was hove into the stream; whereupon the storm immediately ceased and an island rose up, known to this day as 'Inkstone island.' Another form of the legend is, that in the midst of the storm he fell into a passion, upbraided the Gods of the country for thus rewarding a man who had endeavoured to do his duty, and then cast away the stone, the act being followed by the above result. If either of these were true, it surely might be said that this was one of the most productive inkstones in China." It should be added that the better-read literati of the neighbourhood simply refer the name to the fact of the inkstone being cast overboard opposite the island, but the more miraculous version is firmly accepted by the unlettered peasants. I need scarcely refer to well-known European legends to find parallels to the above.

The belief that violent winds or typhoons are caused by the passage through the air of a "Bob-tailed Dragon" has been before adverted to, and the superstitions connected with water, whether in the shape of rain, sea, or river, are equally quaint. The rain

god Yü-Shih 雨師 or "Master of rain" is a divinity identified by the ancient esmognists with a son of Kung Kung bearing the name 玄冥 (Hsuan-ming). He is identified with the constellation 畢 (Hyades) and is held as personifying the aqueous influences of the atmosphere.\* One of his effigies occupies an honoured position in a temple some ten miles from Peking, and about a hundred and fifty years ago fell under the displeasure of the then Emperor for his persistent neglect to send down the much needed showers. A chain was put round his neck and he was ignominiously dragged to the Mongolian frontier, when a lucky deluge delivered his godship from his unpleasant position. He was taken back in great state, and the Emperor himself bestowed on him a yellow dress, which still adorned the idol at the time of my visit.

As a specimen of the form in which the popular superstitions in this connection are evidenced the following from a correspondent at Tientsin deserves record. Writing to a Northern journal in May last he says, "The season continues excessively dry, in spite of the liberal petitions to every god by all people whatsoever. The most recent sensation story relates to a Buddhist priest who has conceived the idea of doing a little temple building at the expense of the public credulity, and has accordingly, after interviewing the high officials for permission, announced that he will pray for rain for a period of six or seven days, on an altar for that purpose erected near the Sung Wang Miao, and if within the specified time rain does not fall, he will be burnt alive." A general curiosity was manifested to know whether this foolish bargain would be kept. Happily for the enthusiast, or impostor, a slight shower which fell an hour or two before the date expired was considered sufficient to save his reputation and his life, Chinese officials not liking to be trifled with in such matters. For the rest, praying for rain is an every-day matter

\* Mayers' *Chinese Readers' Manual*, p. 283.

in China where drought is one of the most serious of disasters. By native custom the Emperor is deemed responsible if the drought be at all severe, and numerous are the self-condemnatory Imperial edicts on this subject published in the pages of the venerable *Peking Gazette*. In extreme cases the Emperor, clothed in humble vestments, sacrifices to Heaven and entreats its benevolence. No touch of superstition this, however,—rather a glimpse of Chinese humanity at its best, conscious of its subjection to a higher will and openly confessing its shortcomings!

Tides share with rain a superstitious belief in their regulation by supernatural beings. The most remarkable phenomenon in connection with this subject to be witnessed in China is the *Eagre* or bore of the Tsien-tang river which debouches into the sea at the extreme eastern portion of the coast, the city of Hang-chow being situated at its mouth. The Eagre at times causes a rise of tide to the extent of some forty feet opposite the city, and a writer already quoted, in a paper on the subject read before the China Branch of the Royal Asiatic Society so long ago as 1853, gives some interesting details of the superstitions connected with it. The Chinese, he says, regard the Eagre as one of the wonders of their world, and it gave its name to the province. "As might be expected, therefore, it is blended with their mythology. It is not a little remarkable, however, that it should be popularly ascribed to the spiritual energy of a 神 *shên* (or god,) who lived so recently as five hundred and forty years before our era, or about twenty years before the birth of Confucius. At that period the Tsien-tang was the boundary of two belligerent kingdoms, Wú and Yueh. Fu Chai, king of the former, incensed against his minister Wú Tsz' Si, for opposing the terms of a treaty, submitted by Chung, ambassador of Ku Tsien, King of Yueh, sent him a sword, with which, understanding his master's will, he committed suicide, by cutting his throat, a method still pursued by sovereigns in

China towards officers of distinction who have incurred their displeasure. This incident in ancient history is recorded in the spring and autumn Annals of Confucius; but in a work, entitled ("Spring and Autumn Annals of the States of Wú and Yueh) a historical novel, written several hundred years after, a prevailing myth is superadded to the authentic narrative, which the author himself seems to credit, and which to the present day is received as verity."

"Wu Tsz' Si's corpse, which was thrown into the Tsien-tang, after being carried to and fro by the tide for some time, tunneled a passage through the hills on the Yueh side, as far as the tomb of the quondam ambassador Chung, whose cadaver he took with him to the estuary. Since that period, it is stated Wú Tsz' Si has been the god of the Eagre, his periodical indignation being exhibited by its violence; hence the sacrifices and prayers officially presented at appointed seasons to propitiate his anger. Monarchs of almost every dynasty have honoured him with titles, so that they are recorded."\*

The superstitions connected with that class of phenomena referable to Volcanic agency are numerous. The many earthquakes which have visited the empire are frequently alleged to have been accompanied by the appearance of white hairs on the ground. As a similar appearance has been observed in Mexico the allegation is doubtless true, and is probably explainable by natural causes. Some scientists are of opinion that these hairs are caused by the mixture of some salt of the soil with a certain gas.

\* "The Tidal King Temple is near Hangchow. Its *shên* (or god) was an official, who in 828 A.D. undertook the restoration of a dyke, which an Eagre of unusual violence had overthrown; and failing in the construction of the foundation, drowned himself from chagrin. He afterwards became a *shên* and three centuries later, on the occasion of a combat between the people and rebels, who were attempting to capture Hang-chau, his name was seen inscribed on a streamer in the darkened sky, where also unearthly noises were heard. The enemy instantly succumbed."

But whatever the true reason, the Chinese commonly view them as supernatural productions emblematic of serious disaster. Another very frequently recorded appearance at such times is that of blood falling from the sky, issuing from the ground, or otherwise appearing in unusual places. The following legend regarding lake Man in the prefecture of Sungkiang is related in the native topography of the district. This lake was in former times the site of a flourishing city called Chiang-shui. A report, said to have originated with the children of the place, ran to the effect that whenever blood should be seen upon the gates of the city it would disappear and the site become a lake. Now there lived at Chiang-shui an old woman who being deeply impressed by the possible danger used to come daily to see if blood was on the gates; and some of the soldiers in duty thought in an idle moment that it would be fine fun to hoax her; so they killed a dog and smeared the gates with his blood. The old woman immediately left the place amidst the jeers of the jokers. But their laughter was short-lived. A few days only had elapsed when a flood took place; a fearful noise was heard, and, with scarcely a moment's warning, the entire city sank into the earth, the resistless waters filling up the hole and forming the lake now visible. The fact appears to be historical, and similar instances of sudden sinking are alleged to have occurred in the same neighbourhood.

Records of sudden fissures in the earth (due it may be safely alleged to volcanic action) are plentiful enough in Chinese annals, but are, of course, always accompanied by other portentous occurrences. A favourite legend relates to the emission of a *shên* or chiao 蛟 which eventually becomes a dragon. The fissures are due to its efforts to escape from the earth's interior. "The *Shên* is popularly described as an embryotic dragon, or a dragon in the first stage of existence. It is formed by the perspiration of that animal falling from the sky upon terrestrial beings. Animals thus affected

become *Shên*, sink into the ground and remain there, some say thirty, some an hundred years, emerging in heavy rains as a *Kiau*." \* Other legends record the emission of fragrant vapours from the rents thus made, the issue of blood from springs in place of water, &c. These latter occurrences may have been due to a gush of water through oxide of iron beds, but Chinese records are too unscientific to allow aught save conjecture in this respect. Trees also are recorded as giving forth blood, an appearance due in all probability to the presence of minute insects in exudations from the bark.

Waterspouts are usually spoken of in native annals as dragons, and when more than one is seen they are described as fighting in the air. Nine dragons fighting at sea are recorded as having been seen at Shanghai in the year 1519. The following list of such occurrences is from the authority already quoted from—

A.D. 1605.—A couple of dragons fought at Whampoa and tore up a large tree, and demolished several tens of houses.

A.D. 1608, 4th moon.—A gyrating dragon was seen over the decorated summit of a pagoda; all around were clouds and fog; the tail only of the dragon was visible; in the space of eating a meal, it went away, leaving the marks of its claws on the pagoda.

A.D. 1609, 6th moon.—A white dragon was seen at Whangpu; on its head stood a god.

A.D. 1452, 6th moon.—A dragon at the Tsan stream taking up water, lifted a boat, and transported it to the middle of a field; rain fell to the depth of several feet, soaking plants to death.

A.D. 1667, 6th moon, 14th day.—Dragons were seen fighting in the air; there was a violent wind and excessive rain; the canal rose four or five feet; many houses were destroyed, a tree above ten arm-lengths in circumference was torn up &c.

\* See Dr. Macgowan's article, before alluded to.

A.D. 1773, 7th moon, 20th day.—A group of dragons burnt paddy in the field, drew houses into the air and travellers also; hail-stones of two or three cattles weight fell, killing houses and animals.

A.D. 1739, 9th moon, 3rd day.—Dragons fought at Man lake, and went off S. E. to the sea, destroying the paddy as they went.

A.D. 1787, 7th moon.—Dragons fought; a great wind overturning houses, and carrying off, no one knows where, half a stone bridge.

It is satisfactory to be able to identify the very mythical dragon (as usually deemed) with a tangible force. The popular superstitions regarding it acquire a certain amount of respectability in view of this fact—first pointed out I believe by the ingenious writer above quoted. Popular beliefs concerning human beings being metamorphosed into stone have been already touched on under the heads of Witchcraft and Demonology, the "stone rams" of Canton being cited as an example. But similar legends, though of less supernatural complexion, exist in all parts of the empire. Shin Hing Gap 肇慶峽 on the West River is more properly called Ling Yung Hap 羚羊峽 *i. e.* "Chamois Gap," since tradition asserts that some such animal was thereabouts transformed into stone. Not far from the same spot, says a traveller who visited the place some ten years since, "The Woman looking for her husband" 望夫石 is pointed out. Two thirds way up the mountain, in a slight depression between a secondary peak and the main peak above and beyond, and at the head of a ravine which, from a point on the river a little further up, inclines down the stream as it ascends the face of the hill, there is a rock apparently only a few feet in height, which presents a striking resemblance to a woman seated on the ground and looking towards the west. In ascending the pass the view is not fully obtained until you have passed slightly beyond the position, when a good binocular

reveals a fine side view of the head and body of a woman, the coiffure being quite distinct and the general appearance tolerably true to life. The legend connected with the rock-freak is that in ancient days the wife of a military officer who had gone to Kwang-Si and fallen in battle, came here day by day to look for his return. Being ignorant of his fate, her vigils were protracted until they were finally rewarded by the transformation of her body into this rock, a conversion into her own monument."

Such then are a few of the cosmical facts or phenomena in which Chinese superstition finds room for indulgence. I may fitly conclude this chapter by noting an incident in this connection which reflects credit on the Emperor to whom it alludes. A secretion (probably of animal origin) is occasionally found to fall like the mauna of old from the

sky, and such an event being rare a report of it is always made to the authorities. In the year 1788 a notice that sweet dew had fallen for three days in the Sung Kiang prefecture was sent to the Emperor Yung Ching. The memorial stating the fact "attributed it to the virtues of the monarch, which called down this signal manifestation of heaven's favor. His Majesty gracefully declined taking the honor to himself, as it did not fall in the palace; but ascribed it to the goodness of the officers and people of the palace, and enjoined on them the duty of acknowledging and proving themselves worthy of the heavenly token." Pagan gratitude to Heaven, though it sometimes takes queer forms, is not an unknown sentiment in China.

*(To be continued.)*

N. B. DENNYS.

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## CHINESE SKETCHES.

*Chinese Sketches:* By Herbert A. Giles, H.B.M. China Consular Service. London, Trübner & Co., 1876.

This little work has many merits, not the least of which is that it is written in vigorous English; it conveys a tolerably correct impression of Chinese life, mentions many traits of native character, and describes many native institutions which are unknown to the general mass of the reading public at home, though not so unknown to residents in the east as Mr. Giles seems to think; and the information is always given in a way to interest as well as instruct the reader. These merits however will be to many minds somewhat marred by the rather dogmatic manner of the author—by the fact that many of Mr. Giles' deductions are perhaps too sweeping, and that in several instances little inaccuracies of detail can be detected. The first sketch, the Death of an Emperor, is decidedly good; the fact of one or more cha-

acters of the Emperor's or a parent's name being forbidden characters in China is by no means unknown at home. Sir John Lubbock and Professor Huxley have both alluded to this fact and found traces of the same curious custom in primitive people of New Zealand and elsewhere. About the deceased Emperor Tsai-shun many rumors were afloat, one to the effect that he had turned Christian, to which little credit need be attached. We do not think he was quite the nonentity that Mr. Giles described him; he at all events had the strength of mind, noteworthy in so young a boy, to insist when he went to worship his father's tomb to ride in an open chair, so that his people might see him, and we think it was this that to a great extent called forth the enthusiasm of the populace.

On the second sketch we have little to remark; we generally agree in the deductions of Mr. Giles with regard to the position of women, except we think some of the assertions are too sweeping. It is certainly true that "women are on the whole well treated by their husbands, whom they not unfrequently rule with as harsh a tongue as that of any western shrew," but to say that wife-beating is unknown in China is going too far. It is certainly rare. We think wife-beating is more frequent in the higher classes and less frequent in the lower classes than in our own country. We have been both ocular and auricular witnesses of the operation, and wife-beating is frequently mentioned in Chinese Novels. Again, though we differ from most persons in considering opium a blessing instead of a curse to China, we cannot agree with Mr. Giles in saying that opium-smoking being beyond the means of the working classes in China, the wife has nothing to dread from her husband's excess in that direction. Opium is, even taking into consideration the low wages of the Chinese, a cheaper luxury than drink; and we have never met a single laboring man of whom we should like to declare that he did not smoke opium. Nor do we agree with Mr. Giles in considering the family tie a drag; we own it has its abuses and inconveniences, but we think these a great deal more than compensated by the benefits it confers.

With regard to the education received by the ladies of rank we think Mr. Giles understates rather than exaggerates the facts of the case. He says "In novels for instance the heroine is always highly educated, composes finished verses and quotes from Confucius, and it is only fair to suppose that such characters are not purely ideal." We presume Mr. Giles has heard of *Mrs. Shên*, a lady now about fifty, the wife of a former Taot'ai of Shanghai, whose poetry—we have never read any—is much admired by the Chinese. The women among the aristocracy—who however are far fewer in proportion to the lower and middle classes than they are

among ourselves—are almost invariably well educated, and we have no doubt that among Mr. Giles' Chinese friends—mandarins, teachers, scholars &c.—very many have been tutors to young ladies. In the very novel, the "Dream of the Red Chamber," Mr. Giles alludes to, Chia-shi-jin, the ambitious and successful scholar, for some time exercised that employ. Among the poorer classes women who can read make a living by visiting the harems of rich Chinese and reading novels to the concubines who are always of low birth and almost always ignorant.

With regard to the first chapter on Etiquette we cordially agree with Mr. Giles, and would even go further and say that it is a moral obligation incumbent on every gentleman to try and make himself agreeable to any society in which he may have to move. To do this it is necessary he should observe closely the etiquette of that society and conform to it; if he fails to do so, he forfeits not only the respect of the Chinese but his right to the name of an English gentleman. We have noticed that this politeness is always reciprocated by the Chinese, but even in this chapter there is a trifling inaccuracy,—namely, asking the age. We cannot but think the reason Mr. Giles found the question rare was that the persons he met knew it was not our custom and accordingly refrained from the enquiry. The enquiry is to juniors couched in the form "your honorable age," to an equal "your venerated teeth," to a superior "your lofty old age," and to the emperor "your myriad years." We never heard the expression "your venerable teeth."

The second chapter on etiquette contains many assertions that we consider too sweeping, though the idea it conveys of the Chauvinism of servants, teachers, &c., and other persons of the lower middle class is tolerably accurate. As for no Chinese daring to offer his Chinese master the insult of waiting upon him in short clothes, Mr. Giles is we think mistaken; such would, as far as we know, be no insult at all, and in private



life all servants wear short clothes when waiting on their masters, and the masters often wear short clothes too. Again, Mr. Giles states that a petty breach of decorum would cause the instant dismissal of a servant from the house of a Chinese Gentleman. Here we think Mr. Giles is quite wrong; the tie between master and servant in China is very close; they are almost always united by a feeling of strong friendship, and very often by consanguinity; there must be a very grave cause to break the tie strengthened on both sides by affection, the faithful services of the humbler friend being rewarded by the protection of the more wealthy and powerful master. What Mr. Giles says of the sensitiveness of the Chinese to shame and ridicule is quite true; many a servant would rather be half-killed in private to being laughed at in public.

With regard to Mr. Giles' two chapters on literature, we have only two remarks to make: the first is that we think Mr. Giles performs an act of supererogation in controverting the eccentric and ill-informed opinions of the Baron von Gumpach, who, though he possessed many amiable qualities, was in Chinese matters no guide at all; and secondly, the remark "From time to time a few scientific treatises are translated by ambitious members of the missionary body but only tend to swell the pastor's fame among his immediate flock; they do not advance civilization one single step. The very fact of their emanating from a missionary would of itself be enough to deter the better class of Chinese from purchasing or even accepting them as a gift." This we think too sweeping. In some cases doubtless the Chinese do well to keep their money; one missionary informed us that he had just finished a gigantic task—he had translated all the scientific works of Europe into Chinese. We congratulated him but could not help remembering that he knew none of the languages of Europe, not even his native English, nothing of science and very very little Chinese. Some of the works of

the Missionaries have a fair sale, there being of course more readers than purchasers. It must be remembered too that scientific works have never in any country more than a very limited circulation.

The sketch of Dentistry is very interesting; of the pink powder which causes the teeth to fall out we have often heard from our Chinese friends, but Mr. Giles is we believe the first Englishman who has witnessed the operation. Mr. Giles' statement with regard to our medical science is perfectly correct, it "is not making more rapid strides than any other innovations in the great struggle against Chinese prejudice and distrust;" but our servants and the Chinese with whom foreigners come most in contact afford hardly a fair test—they are the most prejudiced of all the Chinese. The good hospitals do in causing friendly feeling between Chinese and foreigners is by many persons exaggerated; as Mr. Giles truly observes our surgical operations are by many considered the result of magic, and there is a feeling in the native mind similar to that of the King in the Arabian Nights who rewards the Physician Dauban for curing him by the sentence of death, as he who has the art to cure has the art to kill. Still though our science is not making rapid strides it is by no means stationary; vaccination is very generally being introduced and the use of quinine in low fevers is being adopted; further, though there are not many foreign hospitals, yet each trains a certain number of Chinese who practice on their own account and modify the Chinese system of therapeutics with a lesson or two they have learned from foreigners. Again, as Mr. Giles observes, the Chinese do not like the simplicity of our remedies; in this they are true Asiatics; compare the indignation of Naaman the Syrian with Elishah's simple prescription. Mr. Giles gives some very good examples of ludicrous Chinese prescriptions: these might be extended *ad infinitum*; some of the Chinese materia medica are too horrible to raise a smile, such as those composed of human

remains, but underlying the absurd and the monstrous there is a considerable amount of skill in Chinese medical science; their medicines are eclectic and their knowledge of their property and effect has been gained empirically by many years' close observation. Sarsaparilla, mercury, sugar of lead, opium, &c. they use in pretty nearly the same way as we do, and for a slight colic or headache we know of no European drug so effective as the native essential oils. We should not be surprised to find some of the Chinese simples introduced into our own pharmacy.

With regard to Chinese loan societies Mr. Giles we presume is correct in stating that "Chinese merchants are in the habit of combining together and forming what are called loan societies." We have not heard of such habit; the only "loan societies" we have come across are the "Chow hui," the subscribers to which were not merchants but the lowest classes; in all probability the loan societies we have known have been humble imitations of the societies met by Mr. Giles, the management being precisely similar.

We trust Mr. Giles will still further devote his attention to guilds, trades' unions, &c. We think in them and the family tie is to be found the keynote of the Chinese character and institutions. A volume on them in Mr. Giles' lucid and vigorous style would do great service in making us acquainted with the native mind and manner of acting and thinking. Mr. Giles' present chapter does little more than whet our curiosity. Mr. Giles states "for all the staples of trade there are usually separate guilds, mixed establishments being comparatively rare." We may be mistaken, but we had thought "that for all the staples of trade there are separate guilds called *Tang* (a name also applied to trades' unions) to which members belong irrespective of their native province, and that also for traders of one town or province sojourning in another town or province there are *K'wan* corporations or guilds which sometimes only deal with one staple and sometimes

with more according as the trade by their native town or province is composed of one or more staples."

With regard to pawnbrokers Mr. Giles does not bring we think sufficiently into relief the universal habit of pledging goods: no shame whatever attaches to it. The *Tien-tang*, where property can be left three years without forfeit, exists in Canton; the rate of interest differs in different localities; at Canton it is only  $1\frac{1}{2}$  to 2 per cent. The habit of the Chinese authorities issuing orders to the pawnbrokers to lessen the interest for the three winter months is frequent if not universal. At all events we have seen such notices issued in Chih-li, Shantung, Kiang-soo, Chekiang, Hu-pei, Kiang-si and Kwang-tung. To start the larger kind of pawnbrokers' shops a large capital (10,000 to 20,000 pounds sterling) is required: this money is usually paid in shares. Pawnbrokers here are much respected; they occupy the same position that Bankers do at home. The interference of the Government in the freedom of trade of course produces distress to the very class it is intended to relieve. A friend of ours, a Chinese pawnbroker, told us that the fact of being obliged to keep an article three years prevented his being able to lend its value on it; next he did not care to lend small advances to the poor, and in fact to any one whom he knew nothing about; that the order to reduce interest during the winter months was, as far as his firm was concerned, waste paper, none of his clients attempted to take advantage of it. If anybody did, he would accept the reduced interest but would decline to deal with that person again. For the poor there are the *Ya-pu* or *Ssü-ya*, as Mr. Giles calls them. It is true that they are supposed to be forbidden by law, but they are in reality so necessary that the law is obsolete. Many of these *Ya-pu* are conducted honorably. Some are only an excuse for receiving stolen property. We think they have a more recognized position than that assigned to them by Mr. Giles.

The paper on the Postal Service is interesting, but we do not think foreign residents in China are so ignorant of the system as Mr. Giles supposes. Men up country shooting frequently use the Chinese post offices. Missionaries in out-stations also. I have frequently heard complaints that the Chinese postmen delivered letters earlier than our own post office; further, the ticket-money of the Chinese postmen by our steamers from Singapore, Hongkong, California, up the Coast, from Shanghai to the North up the river is an important addition to the passenger receipts of the various steam companies; these post-offices cannot be said to be rivals to our post-offices for a simple reason, that they enjoy the monopoly of carrying Chinese letters, our post-offices do not carry one out of 100,000 sent. 18 cash or about a cent and a half carries a letter from Canton to Hongkong, and thirty cash or two cents and a half to Singapore.

The sketch on Chinese slang is very good; to any one who wishes to pursue the subject further we recommend the perusal of the *Wan-hsiao-lin-ke* and the Chinese farces.

In games and gambling the best and worst points of Mr. Giles' book shew themselves. Chinese have many more amusements than Mr. Giles mentions:—Picnic parties, visits to graves, which being in spring time are made a holiday of after the prescribed weeping is done with, theatricals, dinners, singing girls, pleasure parties on the water. In the North riding on horseback, in Szechuan hunting, everywhere tending flowers and looking after pets, &c., playing with and educating children (for the love of the Chinese for children is one of their most characteristic traits) and similar occupations (for no Chinaman likes being idle) fill up the time of the men very agreeably; the uneducated women, if rich, are certainly afflicted with ennui; if poor they have their duties—they gossip with their friends, look after the children, pigs and fowls, with which blessings even the poorest Chinese families seem provided. No prettier sight, to a person who

can look beneath the physical ugliness of the Chinese race, can be desired, than seeing a poor Chinese family in the country engaged together in cotton spinning or silkworm weaving or other light occupation, their contentment and mutual affection, courtesy and kindness deserve all praise. They are we are convinced far happier than the peasantry of any country in the world but France, and though they do not have the material prosperity of the French they have the same amount of real happiness.

Mr. Giles says "Chinese chess is not the game Europeans recognize by that name, nor is it even worthy to be mentioned in the same breath." How Mr. Giles could make such a blunder as this we cannot understand; Chinese chess, at which we have often played, is the same game as our chess with trifling modifications which we think improvements; the numbers of moves in Chinese chess is slightly greater than in European chess—272 to 252 is we believe the proportion; and talking of Chinese games we trust that a very pretty Chinese game called "promotion" will soon be made known to the European public by a gentleman, who, like Mr. Giles, does honor by his industry and talents to the service to which he belongs. With regard to jurisprudence we quite agree that it was necessary to invent a name for Barrister, but were not aware that one had been found; the word *Chwang-sze* adopted in Hongkong and Shanghai conveys to the native mind the idea of a pettifogging rascal, and it is a term we should be glad to see banished. The Chinese *Chwang-sze* are perfect nuisances, and we own we rejoice when they are caught and given a flogging. Our English technical term for *Chwang-sze* is "Barrator;" the word is more uncommon than the person expressed; we think it would be a good idea to borrow a leaf from the Chinese and occasionally give "Barrators" a taste of the Bamboo.

To persons who know Chinese and wish to study Chinese Jurisprudence we recommend the "*Sung tu kung an*," being the supposed

cases tried by Pao-cheng canonized by the name of Wên cheng kung. These stories though fictitious give an admirable insight into the Chinese ideas of justice and shew that the application of torture is neither rare nor in popular esteem condemnable. We have known cases where witnesses in Consular Courts have requested to be tortured and have frankly stated that they dare not state the truth except under torture. It is needless to explain why, the reason is so obvious; a perusal of the Peking Gazettes which appeared while Mr. Giles was in England contains strong denunciations against what are called "Fei hsing" non-legal tortures, which, we fear, are often employed and will, spite of the prohibition, still continue to be used.

Mr. Giles' denunciation of Buddhist priests we consider, though he is backed by the opinion of Dr. Eitel and others, too sweeping. We have met with earnest and good men among Buddhist priests; in the North some of the abbots are Mongol princes who in their self-devotion are no whit behind the best and holiest Christians. We have seen a priest hold his hand patiently in the flame for hours till his fingers were burnt off, as a practical sermon against the unsatisfactoriness of mere sensual pleasure and how mental calm could control and be superior to mere physical pain. This priest tried hard to convert us to Buddhism; he was a man of good family and education; his tact, his courtesy, his goodness made the deepest impression on us; and to him we trust will be said those words "come thou blessed one to the joy prepared thee by thy Lord." As a general rule Buddhist priests are the vilest of the vile; the utter scoundrels who are erased from the family register "Chia pu" (about which we trust Mr. Giles will write a paper) are often allowed by their relatives to escape justice by becoming Buddhist priests, but in times of calamity woe betide the priest or nun who is incontinent; a nun was buried alive in Ningpo in 1866 for incontinence, and we know of a case where a Consular officer

aided the Prefect in sending a Buddhist priest abroad to prevent the mob murdering him at a much subsequent date. We cannot share Mr. Giles' wonder that Buddhism has retained its hold on the Chinese people. To those who think salvation is confined by the walls of some Zion chapel, to those who extend the Divine mercy and love only to Protestants, Catholics or Christians, we shall seem heretics in saying we consider Buddhism of Divine origin, and that Sakya Gautama was one of the God's "witnesses" referred to by Christ. We have heard Bishop Cloughton, whom no one can accuse of being a partial or uninformed witness say, we quote from memory: "It is quite a mistake to suppose Buddhism is a mere collection of absurd legends and degrading superstitions; legends and superstitions it is true obscure its great principles as alas they do the Christian religion in Roman Catholic countries, and much more than is generally supposed in Protestant England, but take away the legends and superstitions and Buddhism shines if not with effulgence of the revelation of later times given to us in Christ, at all events with the earnestness of good and noble men to whom God gave much of their wisdom." As a protest against the pharisaical and cruel formalism of Brahmanism it was essentially a gospel of good tidings to the poor; the contempt it poured on the degraded devas was an elevation of humanity; its all-embracing mercy throws its ægis over the brute creation and includes in its charity every creeping thing that has life; its sublime toleration might serve as a model to all Christian sects. For two thousand and more years it has sustained and comforted millions of oppressed souls; it has nobly done its work, but will perhaps soon be replaced by a newer-fashioned religious machinery more fitted for the world that exists at present. Its trisarana, containing the dogma of the Trinity, was antecedent to Christianity.

Passing over Mr. Giles' remarks on the, to our mind, very laudable respect the Chinese

pay to the written character we must again join issue with him on the subject of superstition. Ordinary educated Chinamen only, we think, disclaim participation in vulgar superstitions when speaking to Europeans whom they know do not sympathize with them; let a European permit an educated Chinaman to think he believes in Ghosts and he will be flooded with hobgoblin stories that his Chinese friend will vouch for. In fact, we think Mr. Giles wrote this chapter in momentary forgetfulness: he must know that the histories written by the government historiographers, that the *Fu-chi* government gazetteers are full of miraculous legends; he must have seen the memorial of Li Hung-chang, with regard to a single blade of corn producing many ears; he must have frequently read in the *Peking Gazette* decrees of canonization of departed village worthies who rose from the dead either to lead the Imperial armies to victory against the Taipings, Nienfei or Mahomedan insurgents or to create a marvellous panic in the ranks of the enemy; he must know the histories of many "chêng-hwang;" he must have read the "Tze-pu-lun," or wonders Confucius did not speak of which is accepted as true by Chinese. He must have read the Biographies of Confucius with the dragon mark, &c., on the forehead, and know of the Dream of Confucius' mother, (a silver representation of the dream is carried on many a hat worn by the sons of educated Chinese). We sincerely trust Mr. Giles will one day find leisure to give us a book on the subject of Chinese Hagiology and other superstitions of the learned.

With the next chapter, that on natural phenomena, we have no fault to find except that it is too short. A national calamity is supposed to be a judgment on the Imperial family, see the poem so prettily translated by Mr. Lister—a provincial calamity on the government of the province. We know a case where a magistrate who, for no fault except that it did not rain in his district, was nearly murdered by the mob, and only

saved by foreigners. The Court instead of punishing the mob degraded the officer on "the celebration of the China year." We cordially express the pleasure the perusal of Mr. Giles' paper gives us. Up country shooting, on new year, we have been fêted; kind looks and kind words have been met everywhere. T'ien-hsia-yih-chia—that splendid Buddhist saying which will stand by our Lord's reply to the question "who is my brother," and which means the whole human race are one family—is often repeated. It seems on this day that the "Hai merimnai tou biou" are banished, and nought but its flowers remain.

No part of Mr. Giles' book has been so fiercely assailed by the press as that on opium-smoking, especially where he says "where opium kills its hundreds, gin counts its victims by thousands." This is said to be an exaggeration; we consider it an understatement; we have very very seldom seen drunken Chinese, and in 15 years' residence have only heard of two Chinamen who had delirium tremens. We have examined into hundreds of cases of opium smoking. We have never been able to trace a single death or crime to the practice. Mr. Giles' distinction between men who have the craving and those who have not is correct; to the latter opium does much good, no harm whatever; it has saved the lives of myriads of persons of consumptive tendency, who would be given up by European doctors. Consumption, the dread and scourge of Europeans in China as well as at home, is not feared at all by the Chinese who smoke opium. The Chinaman lives in crowds in undrained marshy ground, badly ventilated houses and on rotten cabbage and rice; yet the Chinese opium-smoking coolie and carter will do work and face weather that would appal our well-fed labourers. Why? the most rudimentary knowledge of physiology will tell us. Animals that eat vegetables have long and animals that eat meat short intestines. The length of man's intestines shews he was meant to eat both.

The poor Chinese can only get vegetables. The opium smoke which introduced the morphia in its more rarefied, least poisonous and most effective manner into his system, makes him digest slower, and acts in the same way as prolongation of his intestines would. Again, opium smoking is a preservative against miasma; in Lincolnshire and other places where miasma prevails, the people take to opium-eating instead of dram-drinking. Why? because experience, the best of mistresses, teaches them that opium is a sovereign specific against low fevers. Opium smoking is as less noxious than opium eating as tobacco smoking is than tobacco eating.

Next with regard to those who have the *yin* or craving. Mr. Giles is mistaken in supposing they cannot give up the habit; it is not so difficult as in cases of dipsomania; three or four days or a week of stomach-ache, with diarrhœa, is all a man of good health has to fear; people in a bad state of body cannot give up the habit, the attempt to do so does sometimes result in death, which would in nine cases out of ten have occurred earlier if they had not smoked at all. Mr. Giles is quite mistaken in supposing that to an inveterate smoker all chance of posterity is denied. We will mention three cases that shew this: one smoked opium for twenty years, has had the craving for 14; several children, one born in 1874; a second smoked opium many years, has had craving 11 years, has a child 1 year old; while a third smoked opium for 40 years, had craving 35 years, and died at the age of 63, leaving several children, the youngest of whom was 7. It is, however, so common a belief that opium smoking impairs fertility that we are obliged to suppose there is some reason for the belief. We have visited, sometimes alone, sometimes with missionaries, doctors, &c., &c., some thousand opium shops in different parts of China; before we studied the question we shared the usual notions on the subject of opium, which gradually gave way as we attained further

knowledge. A single anecdote will suffice. We were with a missionary whom all who know revered. We saw in an opium den as miserable a specimen of humanity as can be conceived; it was summer and the being was nearly naked, hardly any flesh was on the bones. "There," said our friend, "you see the effects of opium smoking, it is needless to go farther." We were not satisfied, and asked, What is your age? Answer, 78. How long have you smoked opium? Answer, over 50 years. How long have you had the *yin*? Answer, about 50 years. Why did you begin to smoke? Answer, because I was spitting blood.

Mr. Giles alludes to the audacity of the mendacious Huc. In justice to Mons. Huc, we may state there is reason to believe that Huc did not write the work on China that bears his name; he wrote part only, the travels through Thibet, and what he wrote was sober truth; people at home from Huc's notes filled up the book and with a pious fraud put his name to it. This kind of fraud is not uncommon; two cases we know of among our own missionaries; one indignantly repudiated the forgery and was dismissed the service, the other after a great mental struggle submitted to it.

Mr. Giles says "charity has no place among the virtues of the people and nobody gives away a cent he could possibly manage to keep." This is far too sweeping. Start a subscription list for any object, and it will be found that Chinese give liberally. We know of many cases, one in which a shop-keeper gave Tls. 1,000 to a subscription for a foreign merchant broken in health and means. On the whole we think Chinese are quite as charitable as people at home, far more so to their relatives, work-people, &c., &c. With Mr. Giles' remarks on thieving in China we cordially agree. We would add that to steal from a master who treats his servants well would be in Chinese estimation the meanest of mean things, like taking out a dead father's teeth to get the gold fillings. With regard to

lying, Mr. Giles' statements are perfectly correct: "the Chinese are a nation of liars." We should perhaps rather say "that the Chinese, in common with all Asiatics, have not the slightest idea of verbal accuracy." Take the Bible, in the case of a person narrating an event or reporting a conversation; the woman of Samaria and other Bible characters, against whom not the slightest blame is implied in the sacred volume, in giving account of events do not do so with verbal accuracy. Verbal truth is hardly a Christian virtue, it is more probably a legacy to us from the practical Romans.

It amuses us sometimes to see the utter falsity of the answers of Chinese witnesses, to question the relevancy of which they do not see, though the next moment the falsehood may be proved. Have you ever seen the prisoner before? Answer, No; though he may have seen him a dozen times. Have respectable Chinese ever two names? Answer, "Never;" though no Chinaman exists who has not two names, one which is used by his parents and in official documents and the other which is used of him and to him by his friends. Do Chinese use dew in preparing drugs? Answer, Never; though in every Chinese book on materia medica there are dozens of prescriptions in which dew enters as an ingredient.

We may perhaps be allowed to add to Mr. Giles' remarks on suicide, which we cordially endorse, that a man or woman who commits suicide to revenge himself or herself of an injury gains the object by the aid of the law. Chinese law judges criminality by the result rather than the intention, and he whose conduct causes another to commit suicide is guilty of the death of that person though he may only have spoken a cross word. The threat to commit suicide is efficacious, as it implies that the ghost of the deceased will haunt its living adversary. We knew of a case where a man's concubine committed suicide, and the man was under the impression that he was haunted by the ghost and died of terror. A story is very

rife in Canton of a monkey committing suicide because his master struck him and thereafter haunting the family of the man who never afterwards prospered.

On the subject of Torture we have already expressed our opinion; we are not sorry that Mr. Giles has expressed his, though it differs from our own, as the views of foreigners in China are generally much exaggerated, and it is their interest to spread exaggerated reports on the subject. We do not think with Mr. Giles that the "wife and children of a rebel chief may pass their days in peace and quietness;" their lives are not now taken, but they are sold into slavery to some of the garrisons on the frontier. Slavery in China is not a hard lot. Passing over the chapter on Feng-shui, with which we agree, we come to the article on Money, where we join issue with Mr. Giles. Chinese talk and think of other things than money; so curious and busy-body a people as the Chinese never existed except in old Athens. The tea-shops in China serve the purposes of the market place in Athens, and newspapers in the West. Local rather than national politics is generally the staple of their conversation, and it is marvellous how correct their information is;—lying rumors of course spread like a flash of gun cotton.

On the next few chapters we have no remarks to make, except that the episode of the dream of the red chamber, namely, placing before a child various articles to choose from, is an almost invariable custom. On the birth of a child to a foreigner we know his servants took as much interest in the event as himself, and constrained him to go through the business; by a little cheating the youngster was made to grasp a silver pencil-case with which it nearly managed to put out the eyes in an ineffectual attempt to put it into the universal baby receptacle, the mouth. Mr. Giles' chapter on journalism is decidedly good. Since his book has been published, journalism has made a mighty stride in China. Whether the influence will be for good or evil remains to be seen. We

question whether the mischief or benefit done by the Press in Europe kicks the beam.

With regard to Mr. Giles' paper on Christianity, Mr. Giles is of course entitled to his opinions and we to ours. The word Christianity is used in many different senses. Some call the dark and gloomy superstitions of Calvinism, which create a god by personifying all that is cruel and vindictive in man, and worship Thor and Odin under the name of Jehovah, Christianity. Some call the more amiable but no less paganish\* superstitions and extravagances of methodism Christianity. Some that Church in which a mixture of Venus and Aphrodite is decked with jewels and the ugliest modern fashionable dresses that it pleases the demi-monde of Paris to adopt (the dress as unsuitable to a Hebrew maiden as to Greek or Roman goddess), and label it the Mother of God, Christianity; or where Greek myths, with all their glorious poetry boiled out of them, are in their most repulsive and material form rechanffée and served up as the vitæ sanctorum. We do not. We think Christianity something much better: we believe it is the leaven that will ultimately leaven the whole mass of humanity; we believe that it is now leavening Chinese Society. It is the

\* "It would be a study of no ordinary interest to trace modern Protestantism back to the mythological systems of which it is the resultant. The early fathers erred in regarding the ancient heresies as bastard forms of Christianity; they were distinct religions feebly tinged by contact with the religion of the cross. In like manner I am satisfied we make a mistake in considering the dissent of England, especially as manifested in greatest intensity in the wilds of Cornwall, Wales and the eastern moors of Yorkshire, where the Keltic element is strong, as a form of Christianity; it is radically different, its framework and nerve is of ancient British origin passing itself off as a spiritual Christianity" (*Baring Gould, Curious Myths of the Middle Ages*, second series pages 291, 292, &c.) Again "Much of the religion of the lower orders which we regard as essentially Christian is ancient Heathenism." Again "Among the Kelts, again, reception into the sacred inner circle of the illuminated was precisely analogous to the received dissenting doctrine of conversion. To it are applied by the Bards terms such as the "second birth" "the renewal," which are to this day employed by methodists to designate the mysterious process of conversion."

"Agape" of St. Paul. We agree with Mr. Giles that the wholesale swallowing undigested the Athanasian creed and the 39 Articles by the Chinese would do no good. St. Paul put it even stronger than Mr. Giles: "Though I had the faith to remove mountains and have not charity, it availeth me nothing." We believe the influence of Christianity is to be detected in the "Sacred Edict," in many Chinese "Charitable societies," and in the actions of many of the mandarins, of whom I think Mr. Giles' book leaves a less favorable impression than they deserve. Christianity of itself is not obnoxious to the thinking Chinese. How then are we to explain the hatred of the Chinese for missionaries—a hatred we cannot deny exists. "With you," said a Chinaman to us during the times of great excitement, "we have no quarrel, but if there is to be an attack on the French missionaries you will not be able to prevent your own servants joining in it." We do not join in the silly cry against missionaries; but they are as fallible and erring human beings as laymen, and do occasionally act injudiciously. Would that all laymen would act justly. Would that all missionaries would imitate the moderation as well as the zeal of St. Paul. Would that they would all follow the example of Christ, and refuse to entertain questions of inheritance. Would they would all behave in such a way towards their converts as to persuade the people and Government that a Chinaman who is a Christian can be as good a patriot as one who is a heathen. We ask any one in China who knows what is going on if it is wonderful that the Chinese, considering the monstrous claims put forward by the Romish priests and sometimes by our own missionaries, and considering the troubles Mahommedanism has caused, should look with distrust on Christianity, which is further connected in their mind with the Taiping rebellion.

Another cause of the hatred of Missionaries is the conduct of their native linguists and teachers. We quote from memory the



words we have heard from Bishop Claughton, for though he was speaking of Ceylon, his words are still more applicable to China:—"On my arrival at my see one of the first tasks, I saw was necessary, was to get rid of the native linguists and teachers: many of these men were of infinitely lower morality than the heathen around them; they seemed to have divested themselves of all ideas of native probity and virtue without having found anything to supply their place." On the damage done to the missionary cause by these linguists a volume could be written.

Why Christianity should improve the people we cannot say, but that it does do so we could adduce many proofs—one will suf-

fice; a percentage not inconsiderable of the children of the scum of the nation educated in Christian schools turn out respectable and useful members of society.

In taking leave of Mr. Giles we cannot help observing that his book shews signs of that healthy love of contest which every person of energy ought to possess, and which in our boyhood finds an innocent pleasurable vent in the milling ground. In some points we have stood up to him; we trust we have fought fairly, never given a foul blow or one below the belt, and that the end of our contest will be like the contests of boyhood a riveting of the feeling of mutual respect.

CH. T. GARDNER.

## CHINESE INTERCOURSE WITH THE COUNTRIES OF CENTRAL AND WESTERN ASIA IN THE FIFTEENTH CENTURY.

### PART I.

*Accounts of Foreign Countries and especially those of Central and Western Asia, drawn from the Ming-shi and the Tu Ming yi t'ung chi.*

The Ming-shi begins the Section on Foreign countries (外國 *Wai-kuo*) with a long article on 朝鮮 *Ch'ao-sien* occupying the whole Chap. CCCXX. *Ch'ao-sien* or 高麗 *Kao-li* is the Chinese name for the country we call *Korea*, the latter name being a corruption of the Japanese *Kao-ri*, as the characters 高麗 are pronounced in Japan.

The next Chapter CCCXXI treats of 安南 *Annan* or *Annam*, now-a-days generally termed *Tongking* in our geographical works.

Chap. CCCXXII is devoted to 日本 *Ji-pen* or *Japan*.

Chap. CCCXXIII contains more or less detailed accounts of the following countries (islands) situated east or south-east of China:—

琉球 *Liu-kiu*. The *Lew-chew* islands

of our maps between Japan and Formosa. They have been known to the Chinese since the beginning of the 7th century of our era.

呂宋 *Lü-sung*. This is even now-a-days the Chinese name for the *Philippine* islands and especially *Luzon*. The first intercourse of the Chinese with *Lü-sung* dates from A.D. 1372, when first envoys arrived from there to the Chinese court. Subsequently a frequent intercourse was sustained by the Chinese with this country. The article on *Lü-sung* in the *Ming-shi* gives among others some interesting details with respect to the arrival of the Spaniards there. By the people of 佛郎機 *Fo-lang-gi* (*Faranghi*, *Franks*) who are said in the *Ming-shi* to have made their first appearance at *Lü-sung* about 1574, only the Spaniards

can be meant. According to Crawford (Indian Archipelago) they arrived a few years earlier. The Chinese Chroniclers report a curious story about the first settlement of the Fo-lang-gi there, stating that when they arrived they made rich presents to the King of Lü-sung and begged the favor to occupy only as much land for building houses as can be covered with the hide of an ox. The king, who did not take umbrage at this demand, agreed, and then the foreigners cut the hide of an ox into narrow strips, with which they surrounded a large area of land, etc. I am not aware, whether this Chinese tradition has any foundation, but it is curious to find in ancient Chinese books the well-known story of the foundation of Carthage by Dido repeated.\* The article on Lü-sung in the Ming-shi fills nine pages, and gives many other details concerning Chinese intercourse with Luzon and the conquest of the island by the Spaniards.

**合猫里** *Ho-mao-li*, called also **貓里務** *Mao-li-wu*. A mountainous island in the sea. A more exact position not given.

**美洛居** *Mei-lo-kü*, called also **米六合居** *Mi-liu-ho-kü*.—Here without doubt the *Mohuccas* are meant, for it is stated in the Chinese accounts that this is the only country in the eastern Ocean (Archipelago) which produces **丁香** *Ting-hiang* or cloves. The Fo-lang-gi are mentioned there at the end of the 16th century. (Here this name denotes the Portuguese). Subsequently the appearance of the *Hung-mao-fan* (red-haired Barbarians, the Dutch) in Mei-lo-kü is noticed.

**沙瑤** *Sha-yao* and **吶嚒嚒** *No-pi-t'an*, two countries or islands situated near Lü-sung.

**雞籠山** *Ki-lung-shan* (mountain of *Ki-lung*). Under this name the island of

\* Du Halde (*La Chine*, vol. I.) reports the same story (he draws also from Chinese sources) in connexion with the settling of the Dutch in Formosa, but it seems to me that there is some confusion in the translation. At least Du Halde's statement is not corroborated by the Ming-shi, in which the settling of the Dutch in Formosa is also spoken of (see further on).

Formosa is described in the Ming-shi. *Ki-lung* is up to this day an important port on the northern coast of the island. The Chinese now call Formosa **臺灣** *T'ai-wan* which is properly the name of the capital of the island, situated on the western coast. But T'ai-wan is mentioned also in the Ming-shi as a place of *Ki-lung-shan*, where about A.D. 1620 the red-haired barbarians (the Dutch) settled. I need not mention that Formosa is not an Asiatic name for the island. It is a strange fact, that Formosa, this large island, situated at a short distance from the Chinese coast, is not made mention of in the Chinese annals before about A.D. 1430.

**婆羅** *Po-lo*, also called **文萊** *Wen-ts'ai* is said to be situated "at the limit of the eastern Ocean, where the western Ocean begins."

**麻葉蕩** *Ma-ye-weng*, a country in the south-western sea. Starting from *Chan-ch'eng* (Cochin China, see further on) with a fair wind, one arrives in ten days' sailing at **交欄山** *Kiao-lan-shan*, and west of this hfl (or island) lies Ma-ye-weng.

**古麻刺朗** *Ku-ma-la-lang*, a small country in the south eastern sea.

**馬嘉施蘭** *Ma-kia-shi-lan*, a small realm in the eastern Ocean. It seems that here *Mangkasara* or *Maccassar* is meant.

**文郎馬神** *Wen-lang-ma-shen*. Position not indicated, but judging from the products enumerated (areca, eubebs, scented wood etc. also rhinoceroses and peacocks) it must be also a country in the Archipelago. At a place **烏籠里憚** *Wu-lung-li-tan* there are men furnished with tails.

Chap. CCCXXIV:—**占城** *Chan-ch'eng*, a country in the southern sea. It can be reached from *Kiung-chou* (island of Hainan) with fair wind in one day. A long article is devoted to this country, which can be identified with *Cochin-China*.

**賓童龍** *Pin-t'ung-lung*, a kingdom bordering on Chan-ch'eng.

**崑崙** *Kun-lun* (*Pulu Condore* island.)  
**真臘** *Chen-lu*. From Chan-ch'eng

this kingdom can be reached in three days. Chen-la, as is known, answers Cambodja.

**暹羅** *Sien-lo*. South-west of Chan-ch'eng. It can be reached from the latter country with fair wind in ten days. Sien-lo is *Siam*.

**爪哇** *Chao-wa* or Java. Anciently this country was termed **閩婆** *Che-p'o*.

**蘇吉丹** *Su-ki-tan* a kingdom belonging to Chao-wa (or Java). Probably Sukadana on the western coast of Borneo is meant. According to Crawford it was once the seat of a Javanese state.

**碟里** *Tie-li*, situated near Chao-wa (Java). This is probably the port of *Di-li* on the northern coast of Timor.

**日羅夏治** *Ji-lo-hia-chi*, also near Java.

**三佛齊** *San-fo-ts'i* anciently called **于陀利** *Kan-t'o-li*. This kingdom, which seems to have been situated near Java or on Sumatra, is treated at length in the Ming history.

Chapter CCCXXV:—**淳泥** *Po-ni* (Borneo, Bruni).

**滿刺加** *Man-la-kia* or Malacca. The history of Malacca, as known from native sources and as given by the ancient Portuguese, is somewhat obscure. The Chinese article on Malacca in the 15th century therefore throws some new light on the history of this state. It is not without interest to read in the Chinese records, that *Paramisura*, the founder of it, mentioned by De Barros and styled **拜里迷蘇刺** *Pai-li-mi-sula* by the Chinese, arrived in person with his family at the court of the Chinese emperor A. D. 1411. Besides this the Chinese account gives the names of several other rulers of Malacca in the 15th century.

**蘇門答刺** *Su-men-ta-la* or Sumatra. In this article mention is made also of **啞齊** *A-ts'i*, by which name the kingdom of *Achin* in the north-western part of Sumatra is denoted.

**須文達那** *Sü-wen-ta-na*.

**蘇祿** *Su-lu*. This is the kingdom of *Sulu*, the Sulu Archipelago, north-east of

Borneo, mentioned also by the ancient Portuguese writers in the beginning of the 16th century.

**西洋瑣里** *Si-yang So-li* or *So-li* of the western Ocean. Besides this the Ming-shi speaks of another country called simply *So-li* and situated near *Si-yang So-li*. *So-li* is mentioned by M. Polo and according to Col. Yule the same as *Tanjore* on the Coromandel coast.

**覽邦** *Lan-pang*, **淡巴** *Tan-pa*, **百花** *Po-hua*. These three countries are stated to lie in the south-western sea.

**彭亨** *P'eng-heng*, west of *Sien-lo* (Siam). Further on it is stated that this country is situated near *Jou-fo* or *Jehor*. It therefore may be identified with *Pahang* on the eastern coast of the Malay peninsula.

**那狐兒** *Na-ku*, west of *Su-men-ta-la* (Sumatra).

**黎伐** *Li-fa*, to the south-west of *Naku-i*.\*

**南渤利** *Nan-p'o-li* (it can also be understood Southern *P'o-li*) situated west of *Su-men-ta-la*, from which it is reached with fair wind in three days. North-west of *Nan-p'o-li* there is in the sea a high mountain called **帽山** *Moa-shan* (cap's hill) which is a mark for the sailors. The sea west of it is called **那沒黎** *Na-mo-li*. Perhaps *Nan-p'o-li* may be the *Gavenispolo*, one of the Nicobars, of M. Polo. *Na-mo-li* seems to be intended for *Lamori* of *Rashid eddin* (Yule l.c. II. 283.)

**阿魯** *A-lu*, three days' sailing from *Man-la-kia*. Probably the *Aru* islands are meant, between Malacca and Sumatra. (Yule l.c. II. 294, map.)

**柔佛** *Jou-fo*, called also **烏丁礁林** *Wu-ting-tsiao-lin*. Is situated near *P'eng-heng* (*Pahang*, see above). When Cheng-ho made his voyages to the western sea (begin-

\* Col. Yule, in his second edition of M. Polo II. 280, has attempted to identify *Na-kur* and *Li-fa* after a translation made by Mr. Philipps from some Chinese works referring to Sumatra. Yule writes the second name *Li-ti* and thinks that it is the *Lide* of Barros one of the ancient kingdoms of Sumatra. But the characters representing this name in the Ming-shi can only be pronounced *Li-fa*.

ning of the 15th century) the name Jou-fo was unknown there. Jou-fo means probably *Johor* on the southern end of the peninsula of Malacca. It is known that Johor was founded only in 1512 by the Malays, after their expulsion from Malacca by the Portuguese.

**丁機宜** *Ting-gi-yi*, a realm depending on *Chao-wa* (Java).

**巴喇西** *Pa-la-si*. Position not indicated, it is only said that it lies very far from China.

**佛郎機** *Fo-lang-gi*. The Ming-shi devotes a long article to the Fo-lang-gi (Farangi, Franks) and there can be no doubt, that the *Portuguese* are meant, for the Chinese records report that under the reign of *Cheng-te* (1506-22) the Fo-lang-gi took the kingdom of Malacca by force, expelled its king, and in the 13th year of *Cheng-te* (A.D. 1518) they sent a high officer **加必丹末** *Kia-pi-tan-mo* (Capitano) and others with tribute to China.—According to De Barros the Portuguese (Andrada Perez) arrived at Canton in 1517.

The **和蘭** *Ho-lan* or **紅毛番** *Hung-mao-fan* (red-haired barbarians), by which name the Dutch are to be understood, are also treated at length in the Ming-shi, where their conquests in the Indian Archipelago and their intercourse with China in the 17th century are spoken of. The Chinese chronicler notices, that when Cheng-ho in the first half of the 15th century visited the countries of the Indian sea he did not hear of the Ho-lan. It is only under the reign of *Wan-li* (1573-1629) that the first mention of them occurs in the Chinese annals. We know from European sources, that the first appearance of the Dutch in the Archipelago dates from A.D. 1596.

It is a curious fact but easily understood, that the Chinese in the Ming period took the *Fo-lang-gi* as well as the *Ho-lan* to be a people of the Indian Archipelago.

Chapter CCCXXVI:—**古里** *Ku-li* is a great kingdom in the western Ocean, the great "rendezvous" of foreigners. It borders

south upon *Ko-chi* (*Cochin*, see the following), north on **狼奴兒** *Lang-nu*. Five hundred *li* to the east is the kingdom of **坎巴** *Kan-pa*. From *Ku-li* to *Ko-chi* three days' sail, to *Si-lan* (Ceylon) ten days. *Ku-li* is probably *Calicut* on the Malabar coast.

**柯枝** *Ko-chi*. This kingdom is situated one day's sail north-west of *Siao K'o-lan* (Coilam, see the next). It seems to me that *Cochin*, which is properly called *Cochi* by the natives, a seaport situated on the Malabar coast, is here meant.

**小葛蘭** *Siao Ko-lan* (little *Ko-lan*). It borders on *Ko-chi* and is situated south-east of the latter and north-west of *Si-lan* (Ceylon). By ship it can be reached from this (island) in six days. East of *Siao K'o-lan* there are high mountains, to the west is the sea. There is also a place (port) **大葛蘭** *Ta K'o-lan* (great *K'o-lan*), but it is seldom visited by the ships, owing to the violence of the waves and the difficulty of anchoring. By *K'o-lan* doubtlessly *Quilon* is to be understood, the great mediæval port of trade on the Malabar coast. Col. Yule states, that the name was properly *Kollam*.

**錫蘭山** *Si-lan-shan* (i.e. the mountain of *Si-lan* or Ceylon). From *Su-men-ta-la* (Sumatra) it can be reached with favourable wind in ten days. Ceylon is spoken of at length in the Ming-shi. Amongst other things there the curious mark of Buddha's foot on a mountain is reported and Buddha's tooth relic is also mentioned.

**榜葛刺** *Bang-k'o-la*. From *Su-men-ta-la* this country is reached in twenty days. *Bang-k'o-la* is to be identified with Bengal.

**沼納樸兒** *Jao-na-pu-r*. This country lies west of *Bang-k'o-la* (Bengal) and is also known under the name **中印度** *Chung In-du* (middle Hindu). In ancient times it was the kingdom of Buddha. This is, I think, the same as the *Zuangpur* on Fra Mauro's map (15th century; see Yule's *Cathay*, CXXXVIII.)

On a historical map of India, referring to the 15th and 16th centuries, I find a king-

dom Joonpoor marked in that part of India, which in our days is called Orissa.

**祖法兒** *Dsu-fa-r*,\* a Mohammedan country situated to the northwest of Ku-li (Calicut), distant ten days' sail. Among the products of Dsufar **俺八兒** *An-ba-r* (ambergis) is mentioned. Evidently the seaport *Dsahffar*, on the south coast of Arabia, is meant.

**木骨都東** *Mu-gu-du-su*, a barren country twenty days' journey from Siao K'olan (Quilon). This is *Mogedoza*, a port on the east coast of Africa.

**不刺哇** *Bu-la-wa*, adjoins Mugudusu. This is *Brava* situated south of Mogedoxu.

**阿丹** *A-dan*, twenty-two days' sail west of Kuli (Calicut). A-dan doubtlessly denotes *Aden*.

**刺撒** *La-sa*, this country is reached from Kuli with favorable winds in twenty days. It is devoid of grass, for it never rains there. I am inclined to identify La-sa with *L'Ahsa* on the Persian gulf. This port is mentioned by Ibn Batuta.

**麻林** *Ma-lin*, a country the position of which is not given. It is only said that it is very far from China.

**忽魯謨斯** *Hu-lu-mu-sze*. Northwest of Ku-li twenty-five days' sail. In my Notices of the Mediæval Geography of Asia I have translated the whole article referring to Hu-lu-mu-sze or *Hormus* from the Ming history.

**溜山** *Liu-shan* (*Liu* hills), south of Silan (Ceylon) seven days' sail with favorable wind and ten days southwest of the *Mao-shan* (see above Nan-po-li, which is near Sumatra). This position here given seems to point to the *Chagos Archipelago*.

**比刺** *Bi-la* and **孫刺** *Sun-la*, two countries, very far from China. Position not indicated.

**南巫里** *Nan-wu-li* (can also be read: Southern *Wu-li*), situated in the South-eastern ocean.

\* On Dsufar and the following three countries see for further details in my pamphlet on the Arabs, pp. 18, 21.

**加異勒** *Kia-i-le*, a small kingdom in the western sea. This may be *Kail* in Southern India, or as it is called by N. Conti *Kahila*.

**甘巴里** *Kan-pa-li* is also a small kingdom in the western sea. I would observe, that a kingdom *Kampilah* is mentioned among the kingdoms of India in the 14th Century (comp. Yule's M. Polo 2d ed. II. 421). Masudi speaks of an island *Kanbalu* distant 500 parsangs from Oman and one or two days from the Zindj coast (eastern African coast).

**阿撥把丹** *A-fu-ba-dan* and **小阿蘭** *Siao-a-lan* (little Alan) are two little kingdoms adjoining Kan-pa-li.

**急蘭丹** *Ki-lan-dan* and **沙里灣泥** *Shi-li-wan-ni*, position not indicated.

**底里** *Di-li*. This country adjoins Jaona-pur (see above). Its ruler *Ma-ha-mu* in A.D. 1412 sent an embassy to the Chinese Court. It seems that Di-li denotes *Delhi*.

**千里達** *Ts'ien-li-ta* (the first character perhaps a misprint for **干** *Kan*). Position not given.

**失刺比** *Shi-la-bi*, mentioned in the beginning of the 15th century (*Sivaf*?)

**古里班卒** *Ku-li-pan-tsu*: there are heavy rains in summer in this country.

**刺泥** *La-ni*; a Mohammedan country. In connection with it the Ming-shi enumerates the following ten countries, which are stated to be situated beyond La-ni, viz.:

**夏刺比** *Hia-la-bi*, **奇刺泥** *Ki-la-ni*, **彭加那** *P'eng-kia-na*; **八可**

**意** *Ba-k'o-i*, **窟察泥** *K'u-ch'a-ni*,

**烏沙刺踢** *Wu-sha-la-ti* (Guzerat?),

**坎巴** *K'an-ba*, **捨刺齊** *She-la-tsi*

(Shiraz?), **阿哇** *A-wa*, **打回** *Da-hui*.

**白葛達** *Po-k'o-ta* (White K'o-ta) and

**黑葛達** *Hei-K'o-ta* (Black K'o-ta). Position not given.

**拂菻** *Fo-lin*. Of this country, which has generally been identified with the Byzantine empire, I shall give a translation of the whole account found in the Ming-shi.

*Fo-lin* is said to be the same as 大秦 *Ta-ts'in* of the Han dynasty. The intercourse of this country with China dates from the time of emperor *Huan-ti* (A.D. 147-168). It was known during the *Tsin* and *Wei* dynasties (265-420 and 386-558) under the same name and used to send tribute to the court.\* The T'ang (618-907) called it *Fo-lin*,† as did also the Sung (960-1280), and during the latter dynasty *Fo-lin* repeatedly sent envoys with tribute to the Chinese court. It is however doubtful whether *Ta-ts'in* and *Fo-lin* are the same (*i.e.* the Ming chronicler expresses this view). Towards the end of the Yüan (Mongol) dynasty (1280-1368) a man from the kingdom of *Fo-lin* by name 捏古倫 *Nie-gu-lun* (Nicolas) had come to China for the sake of trade. Owing to the troubles, which took place when the Yüan were overthrown, he was not able to return home. *Tai-tsu* (the first Ming emperor) heard of his embarrassment and in the 8th month of A.D. 1371 sent for him and gave him the permission to return home. At the same time *Nie-gu-lun* was intrusted with a letter of the emperor addressed to the king of *Fo-lin* in the following terms:

“Just as the Sung dynasty had not been able to sustain its power in China and had been abandoned by Heaven, the Yüan (Mongols), who originate from the 沙漠 *Sha-mo* (Gobi desert) and who have ruled over China for more than a hundred years also incurred the ire of Heaven and lost the empire owing to their stupidity and viciousness. Troubles broke out, which disturbed China during eighteen years. Then a number of

\* There can be little doubt that the ancient Chinese by *Ta-ts'in* understood the Roman empire and that the ruler of this kingdom, by name 安敦 *An-tun*, who is stated in the history of the Han dynasty to have sent in A.D. 166 an envoy to the Chinese emperor, is the same as emperor *Antoninus* (more generally known under the name of Marcus Aurelius) who reigned from A.D. 161 to 180. The question of this Roman embassy to China has repeatedly been ventilated by our European orientalisists.

† *I.e.* the eastern Roman empire. Comp. my pamphlet on the Arabs, p. 23, and Notes on China Mediæv. Trav. p. 86.

valiant men united (to save the fatherland). I was at that time a man of the common people\* in 淮右 *Huai-yu†* and felt the duty to save the people with the assistance of Heaven. I appointed civil and military officers, passed to the east of the 江 *Kiang* (Yang-tze-kiang), organized a host, and in the space of fourteen years I succeeded in triumphing over my adversaries. After having conquered the provinces in the south in the west and in the north I restored peace in our Chinese empire and re-established its ancient frontiers. Now four years have passed since I have been elected emperor by the officers and the people. I have adopted for my dynasty the name 大明 *Ta-Ming* (the great Ming). Envoys have been sent to all the kingdoms of the barbarians in the north, the south, the east and the west to make known my accession to the throne. It is only your kingdom *Fo-lin* on the western sea to which, owing to its great distance from China, this fact has not yet been notified. Now I send you the present letter by one of your subjects by name *Nie-gu-lun*. Although I cannot compare myself with the sage rulers of ancient times and I have not the pretension to attract by my modest qualities the kingdoms of the world (萬方), I nevertheless cannot forbear making known to the world that I have pacified China.”

Subsequently the emperor sent an envoy by name 普剌 *P'u-la* with a rescript and presents to the ruler of *Fo-lin*. Accordingly the latter dispatched an envoy with tribute to the Chinese Court. But this was the only instance that the kingdom of *Fo-lin* had sent tribute during the time of the Ming.‡

“Under the reign of *Huan-li* (1573-1620) a man from the Western Ocean arrived at the

\* 布衣 literally: cotton clothed.

† Answering to the western part of the present province of *An-hui*, west of the Yang-tze-kiang.

‡ It would be interesting to know, whether any corroboration of the intercourse between China and the Byzantine empire, as recorded in the Chinese annals, can be found in the Byzantine chronicles of the time here spoken of.

capital (Peking).\* He stated, that 天主耶穌 *Tien-chu Ye-su* (the Lord of Heaven Ye-su) was born in 如德亞 *Ju-de-ya*, which is the same as ancient 大秦 *Ta-ts'in* (evidently the view of Ricci). He reported further that this State had existed since the creation of the world for the last 6000 years (其國自開闢以來六千年), that this fact is ascertained by tradition as well as it is written in the books, explaining the origin of all things, that the Lord of Heaven created men, etc. But all these reports are lies unworthy of belief."

After this account respecting Fo-lin the Ming-shi gives a long article on 意大利亞 *I-ta-li-ya* (Italy) in which it is stated that under the reign of *Wan-li* (1573-1620) a man from this country, which is situated in the middle of the western sea, arrived at the capital. His name was 利瑪竇 *Li Ma-t'ou*.† He made a map of the world, under the title 萬國全圖 *wan-kuo-ts'üan-t'u* (map of the ten thousand kingdoms) and stated in this work, that there are in the world five 大洲 *ta-chou* (great islands, parts of the globe). The first is called 亞細亞 *A-si-ya*. It comprises more than a hundred kingdoms and *China* is one of them. The second is 歐羅巴 *Ou-lo-pa* (Europe) with more than 70 kingdoms. *I-ta-li-ya* ranges under them. The third is 利未亞 *Li-wei-ya* Lybia. (I am not aware why Ricci prefers this name to *Africa*.) It numbers also more than a hundred kingdoms. The fourth is 亞墨利加 *A-mo-lc-kiä* (America). It is very large and divided into a northern and a southern part. Afterwards the fifth was discovered and called 墨瓦臘泥加 *Mo-wa-lu-ni-kiä* (Magellanica).‡

\* *Matthæus Ricci*, see notes † and ‡.

† This is the Chinese name which *Matthæus Ricci* adopted in China. It can be read on his tomb-stone with Chinese and Latin inscriptions, raised by imperial order in the Portuguese Cemetery situated near the (western) *Ping-tszemen* gate of Peking. Ricci arrived in China A.D. 1583, but it was only in 1600 that he was allowed to visit Peking, where he died 1610.

‡ Under this name was included an extensive tract of land supposed to extend from close con-

With respect to the first arrival of the Jesuit missionaries at Peking and their establishment there, we find in the Ming-shi the following details, which are in complete accordance with the information given by Du Halde on the same subject, and prove the authenticity of the reports of those missionaries:—

"In the 9th year of the reign of *Wan-li* (A.D. 1581) *Li Ma-t'ou* (Ricci) had first embarked and after a sea voyage of 90,000 *li* arrived at the province of *Kuang-tung* at 澳 *Ao* (*Macao*, properly 澳門 *Ao-men* in Chinese) situated in the district of 香山 *Hiang-shan*. Then his doctrine infected China (其教遂沾染中土). In A.D. 1601 he arrived at the capital (Peking), and the eunuch *Ma-t'ang* introduced him to the emperor, with the presents he had brought as tribute. *Li Ma-t'ou* stated that he was a man from 大西洋 *Ta-si-yang* (great western Ocean). Thereupon the ministers of the Board of Rites made a long report to the emperor, pointing out that *Li Ma-t'ou* seems to be a liar, for according to the *Hui-tien* (collection of the statutes of the Ming) there is indeed a country *Si-yang So-li* (see above) but nobody has heard of a country *Ta-si-yang*. Moreover this man has appeared at Court 20 years after his arrival in China. And what did he offer to the emperor as tribute? Nothing but strange things, which have no resemblance to those rare and precious presents usually offered by the envoys from distant countries. He has brought for instance portraits of the Lord of Heaven and of his mother, and also some bones of immortals (神仙骨). As if an immortal, who soars up to Heaven, should be provided with bones! 韓愈 *Han-yü* (a scholar) of

tiguity with South America to several degrees beyond the South Pole. Comp. A. Wylie's Notes on Chinese Literature, p. 47. *Pantoja*, an Italian Jesuit, wrote in compliance with an imperial order, as an accompaniment to Ricci's map of the world, a concise geography of the world, which, after *Pantoja's* death, was published in 1623 with some additions, under the name of 職方外紀 *Chi-fang-wai-ki*.

the *T'ang* has said, that such unclean things can only bring mischief and therefore ought not to enter into the palace." After this the report blamed the behaviour of the eunuch Ma T'ang, who should have previously applied, before introducing Li Ma-t'ou into the palace, to the Board of Rites, as it is the rule, that the things presented as tribute might have been examined. "This man (Ricci) is staying privately in a Buddhist temple of the capital, and we know nothing about him and his intentions. It is the rule that in the case of foreign countries sending tribute to the court the envoys are rewarded and entertained as guests. Now we propose to bestow upon Li Ma-t'ou a cap and a girdle and to send him back. He ought not to be allowed to live secretly in either of the two capitals, nor to enter into intimacy with our people." After this the emperor decided nothing, when in the 8th month the Board of Rites again laid before the emperor a report, complaining that they had been waiting vainly five months for His Majesty's decision in the matter of Li Ma-t'ou. They now tried to prove that it would injure his health if he were staying any longer in Peking. "Just as a bird or a deer, when put into a cage is mourning for its forests and luxuriant grass, likewise men also do not feel easy in a city." They stated further that Li Ma-t'ou did not attach any value to presents and they pretended that he himself was desirous to live in the mountains. Accordingly the Board of Rites proposed to send him to Kiang-si, alleging that people living in the deep valleys and mountains of that province are said to attain a high age. However the emperor did not pay attention to these arguments. On the contrary he was pleased with the man who had come from so far a country and ordered him to remain in the capital, bestowing upon him rich presents, giving him a house and paying for his maintenance. Subsequently the officers as well as the people conceived an affection for him and held him in great esteem. He died in the 4th month of 1610 and was

buried by imperial order in the western suburb of the capital.\*

On the first of the 11th month of the same year an eclipse of the sun happened, and it turned out that the (Chinese) astronomer had made a grave mistake in his calculation, whereupon the emperor gave order to change the mode of calculation. In the next year the president of the Astronomical Board pointed out two men from the great western ocean by names of 龐迪我 *Pang Ti-wo* and 熊三拔 *Hsiung San-pa*, deeply versed in astronomy and who calculated according to methods unknown in China. A councillor of the Board of Rites proposed to examine again the Mohammedan system of calculating introduced by Hung-wu (the first Ming emperor), and to invite for this deliberation the afore mentioned foreigners. The emperor consented.

Since the time *Li Ma-t'ou* had first entered the Middle Kingdom his followers arrived in great numbers. One of them by name 王豐肅 *Wang Feng-su*, who lived in Nan-king, was an ardent propagator of the doctrine of the Lord of Heaven and attracted the people of all classes, officers as well as the peasants in the villages. However the Board of Rites hated the followers of this religion and was always disposed to put them to all kinds of inconveniences. In 1616 the Board of Rites laid before the emperor a report in which it was suggested that the doctrine of the Lord of Heaven is a fallacious and vicious one, exciting the people. It was tried also to prove that they (the missionaries) are *Fo-lang-gi*.† *Wang Feng-su*, 陽瑪諾 *Yang Ma-no* and others were accused of seducing the people to assemble on the first and the fifteenth days of every month to the number of ten thousand men,

\* Ricci's gravestone is found on the so-called *Portuguese cemetery* half an English mile west of Peking (see note †, p. 391). The greater part of the illustrious Jesuit missionaries in China of the 17th and 18th centuries repose there.

† *Faranghi* or *Franks*. As we have seen, the Chinese understood by this name generally the Portuguese, who owing to their affairs in Macao of course had a bad repute in China.



under the pretence of praying, but in fact to plot secretly, in the same way as the (secret) society called 白蓮 *Po-lien* (White Lotus) does, being also in collusion with the foreigners in *Ao* (Macao). The effect of this report was that an imperial decree went out, banishing the followers of the doctrine to the province of Kuang-tung. In the 4th month of 1618 *P'ang-ti-wo* addressed to the emperor a petition, in which he solicited to be left with his companions, ten in number, in the capital, alluding to their merits and his having held an office in the capital for 17 years. He tried also to prove that his doctrine had nothing to do with conspiracies etc. But he was refused by the emperor and the foreigners went away discontented. Subsequently *Wang Feng-su* changed his name and passed into Nan-king, where he taught secretly his doctrine as before. It was impossible to get at the truth.

In his country (I understand *Wang Feng-su*'s country) the people are very clever in making cannons (礮). They are larger than those brought from the great western ocean. After one of these cannons had been received in China attempts were made to imitate them. But it was impossible to make use of these arms. During the reigns of *T'ien-ki* (1621-28) and *Ch'ung-cheng* (1628-44) men from *Ao* (Macao) came to the capital, and as they proved to be very clever in military arts they were employed in the war in the north-east (against the Manchus).

Under the reign of *Ch'ung-cheng* (1628-44) it happened that the calculation of the calendar had fallen into disorder, and the Board of Rites proposed to apply to the followers of the doctrine of the Lord of Heaven, namely 羅雅谷 *Lo-ya-ku* and 湯若望 *T'ang Jo-wang* and others and to appoint a committee in order to rectify the ancient methods of calculation by means of the new system of the foreigners. The emperor agreed, and in 1628 a book was published entitled 崇禎歷書 *Ch'ung-cheng li-shu* (or the almanac of Emperor *Ch'ung-*

*cheng*) which was superior to the former almanac 大統歷 *Ta-t'ung-li*.

These (christian) foreigners who had come to the east had, in the Middle Kingdom, the repute of being the most intelligent, learned and honest men. They preached their doctrine and wrote many useful books on matters never before heard of by the Chinese people. They never asked for any payment. They became well known among the people and even high officers made them their friends.

After this the Ming history enumerates the following Jesuit missionaries under their Chinese names and indicates also their native countries:—

The following four are stated to be from 意大里亞 *I-ta-li-ya* (Italy), 龍華民 *Lung Hua-min* 畢方濟 *Pi Fang-tsi* 艾如畧 *Ai Ju-lio* 熊三拔 *Hsiung San-pa*.—Next are mentioned:

鄧玉函 *Jeng-yü-han* from 熱而瑪尼 *Je-r-ma-ni* (Germany) 龐迪我 *P'ang Ti-wo* from 依西把尼亞 *I-si-pa-ni-ya* (Hispania) and 陽瑪諾 *Yang Ma-no* from 波而都瓦而 *Po-r-tu-wa-r* (Portugal).\*

E. BRETSCHNEIDER, M.D.

\* The document above translated is an honorable monument raised in Chinese history to the memory of those venerable Jesuit missionaries, who preached the gospel in China nearly 300 years ago. It proves at the same time, that their statements with respect to their influence at Court and the conversion of the highest Chinese officers have by no means been exaggerated. A very valuable pamphlet, giving a list of all the Jesuit missionaries, who since *Franciscus Xavier* (A.D. 1552) have laboured in China, has lately been published by the learned Jesuit Fathers at Shanghai. The list shows also the names the missionaries adopted in China, and besides this, short biographical notes have been added. This useful compilation enables me to identify the names of the missionaries mentioned in the Chinese record. I may give here their European names:—

*Li-Ma-t'ou*, *Matthaeus Ricci*, born at Macerata in Italy in 1552, arrived in China 1583, died at Peking 11 May 1610.

*Lung-Hua-min*, *Nicolaus Longobardi*, born in Sicily 1582, arrived in China 1597, died at Peking 11 Dec. 1654.

*P'ang Ti-wo*, *Didacus de Pantoja*, a Spaniard, born 1571, arrived in China 1599, died at Macao 1618.

*Hing San-pa, Sabbathinus de Ursis*, born at Naples 1575, arrived in China 1606, died at Macao 1620.

*Yang Ma-no, Emmanuel Diaz* (jun.), a Portuguese, born 1574, came to China 1610, died at Hang-chow 1659.

*Pi Fang-tsi, Franciscus Sambiaso*, born at Naples 1582, came to China 1613, died at Macao 1649.

*Teng Yü-han, Joannes Terrenz*, born in Switzerland 1576, came to China 1621, died at Peking 1630.

*T'ang Ju-wan, Johann Adam Shall von Köln*, a German, born 1591, came to China 1622, died in Peking 1666.

*Lo Ya-ku, Jacobus Rho*, born at Milan 1590, came to China 1624, died in Peking 1638.

*Ai Ju-lio, J. Aleni*, born at Brixia 1582, came to China 1613, died at Fuchou 1649.

The name *Wang Fen -su* is not found in the list of the Jesuit missionaries, probably this Father appears there under another name. We have seen above the Chinese statement about his having changed his name.

## SHORT NOTICES OF NEW BOOKS\*

### AND LITERARY INTELLIGENCE.

*The Chinese Recorder and Missionary Journal*.—March-April, 1876. Shanghai, Mission Press.

We notice with satisfaction the gradually increasing amount of directly Missionary information accumulating in this periodical. As to matters of general interest, we direct the attention of Sinologists to the bibliographical contribution here given among the statistics of the Amoy Mission concerning the various publications bearing on the Amoy Dialect and ranging in date from A.D. 1730 to 1875. The number of books published by the Amoy Missionaries in Romanized Colloquial appears at first sight astonishing, but explains itself by the fact that the difference between the written language of China and the vernaculars of Fohkien is far greater than is the case with any other Chinese dialect. With the single exception perhaps of Hakka, the vernacular of all other parts of China is intimately interwoven with the general written language, and can therefore easily be written down in the ordinary Chinese character with the help of the so-called 俗字, the existence of which is recognized even by Kanghi's Imperial Dictionary. But the Fohkien vernaculars, and the Amoy dialect among them

form a language historically, to a great extent at least, unconnected with the growth of the written language of China, and therefore well able even now-a-days, when a long continued fusion between the two languages has modified the distance originally separating them, to stand alone without the help of the written character.

Friends of natural science will take up with interest two articles in the number before us, one written by Mr. Ross the other by Mr. Corner. Mr. Ross, in "Some Notes on Liao Tung," combats the opinion expressed by Baron Richthofen concerning the origin of that semi-clayey soil called *loess*, so universal in the North of China. The Baron ascribed the origin of this peculiar stratum to the action of wind, but Mr. Ross brings forward, in a series of interesting notes on a cross section of Liao-Tung, a good show of reason unfavourable to the probably hasty hypothesis of Baron Richthofen. Mr. Corner contributes an article entitled "A Journey in Formosa" and frankly confesses at the outset that, "while compiling some notes on a journey through Formosa to communicate to the Geographical Society," he put together, in acknowledgment of assistance received by a Missionary, "a few remarks on the route" for the *Missionary Journal*. The crumbs from the rich man's

\* Copies of the works marked thus not having reached us, we quote from other reviews.

table thus offered to the Chinese Recorder are interesting enough as showing the success achieved by English Protestant Missions among the Aborigines of China, but are otherwise but a recital of the ordinary incidents of inland travel. There is finally in the number before us the usual sickening dose of Canon MacClatchie's splenetic lucubrations on the term question, the Reverend gentleman painfully labouring to prove by quoting his own publications and misquoting Choo-He that "*Shin* corresponds to *theos* and *deus* and never does or can mean 'spirit,' and *ling* corresponds exactly to *pneuma* and *spiritus* and therefore means 'spirit' in the sense of pagandom." The amount of hair-splitting dialectic required to prove this result, which is the reverse of the ordinary acceptance of the terms referred to, is enough to give one the horrors.

*The T'ai-Ping Rebellion.*—A Lecture delivered at the Temperance Hall for the benefit of the Shanghai Temperance Society. Revised and enlarged, by the Rev. M. T. Yates, D.D. Shanghai, *Celestial Empire Office*. 1876.

This revised and enlarged edition of Dr. Yates' Lecture on the T'ai-ping Rebellion, first published in the columns of the *Celestial Empire*, and as such briefly alluded to in our preceding number, deserves an honourable place in the already voluminous literature of the subject rapidly accumulating both in China and in Europe. But in bestowing this praise on Dr. Yates' Lecture we refer only to that part of the publication before us which deals with the local events, connected with the occupation of Shanghai by the Triad Rebels, and witnessed by Dr. Yates during one of the most exciting periods in the history of Shanghai. To this local insurrection three-fourths of the book are devoted, and Dr. Yates comes before us here as a reliable eye-witness, describing in the most vivid manner scenes which will never be effaced from the memory of the reader, and thereby contributing valuable

material to the local history of Shanghai in particular and the Triad Rebellion in general. But as to the T'ai-ping Rebellion, Dr. Yates' account, confined to the first eight pages of his brochure, is extremely incorrect. He appears to be in ignorance of Hamberg's account of the origin of the T'ai-ping Rebellion, which, published in 1854 on the basis of the most reliable information, has been the one fountain source from which all other existing accounts of the origin of this famous T'ai-ping Rebellion have drawn their knowledge. Hamberg, a Hakka Missionary, had special facilities to obtain a correct account of the origin of this Hakka Rebellion, and everything that has transpired since Hamberg wrote has but confirmed the reliability of his sources of information. Dr. Yates now comes forward stating that he "had the privilege of associating for a year with two young men who were eye-witnesses of and actors in all the movements of the chief of that rebellion from the time of his dream until his active opposition to the Government, a period of about one year." Dr. Yates further describes these two young men as "sons of the Southern King," and after reciting the tales, he elicited from them, some of which, as he himself acknowledges, are "wonderful to relate," he winds up by saying, "this account furnished me by the two young men I consider perfectly reliable." Truly Dr. Yates' faith is great, but we submit that this very faith makes him an unreliable authority as a historian. If Dr. Yates will peruse Hamberg's account, or visit with us the mother and eldest son of the "Southern King" still kept in durance vile, the one in the Nam-hoi the other in the P'un-ii prison of Canton city, where we have often visited them, he will easily be convinced that his "two young men" were not brothers, but the one the second son of Fung-yun-san (the Southern King) and the other his cousin Fung-a-shu, that these two were not eye-witnesses and in fact took no part at all in the wonderful events they related in connection with the first origin of

the T'ai-ping rebellion, and that in speaking of "Fung, the elder of these young men, one of the first of Hung Siu-chuen's disciples" he (Dr. Yates) mistook the son for the father. No doubt, Dr. Yates' memory is at fault as far as the tales related to him concerning the T'ai-ping Rebellion are concerned, whilst with regard to the local rebellion of Shanghai witnessed by himself it preserved the freshness of youth.

*Notes on Chinese Mediæval Travellers to the West.\** By E. Bretschneider, M.D., Physician to the Russian Legation at Peking. London, Trübner & Co., 1876.

This is a reprint of a series of articles which originally appeared in the *Missionary Recorder* and were repeatedly referred to by ourselves in previous numbers. We confine ourselves therefore to recommending to our readers the study of a book, which together with the author's *Notices of Mediæval Geography and History*, which we shall refer to below, constitute Dr. Bretschneider an authority on a subject so little known at present and so rapidly pressing itself upon public attention as that of the Geography and History of Central Asia.

*Archæological and Historical Researches on Peking and its Environs.\** By E. Bretschneider, M.D., Physician to the Russian Legation at Peking. London, Trübner & Co., 1876.

This brochure is, like the preceding, a reprint from the pages of the *Missionary Recorder*. Dry as the details of an archæological inquiry must necessarily be, the work is of not merely local interest for Pekingese, but of importance to all Sinologists as the harbinger of a branch of science which, as far as China is concerned, is yet in its infancy.

*Notices of the Mediæval Geography and History of Central and Western Asia.\** Drawn from Chinese and Mongol writers, and compared with the observations of Western Authors in the Middle Ages.

By E. Bretschneider, M.D., Physician to the Russian Legation at Peking. Accompanied with two maps. London, Trübner & Co. 1876.

With the foregoing publication Dr. Bretschneider deservedly takes his place by the side of Ritter, Klaproth, De Guignes, D'Ohsson and Yule, whose contributions to the geography and history of Central Asia Dr. Bretschneider here supplements regarding a point where all his predecessors were to a great extent left in a maze, being, as far as the the Middle Ages were concerned, entirely thrown upon other than Chinese or Mongolian sources of information. In the work before us Dr. Bretschneider, having discovered a Mongolian Chinese Map of Central and Western Asia dating from 1330 A.D. which is therefore the oldest known map of Asia, compares the Chinese accounts of the sway of the Mongols over Asia in the Middle Ages with the reports of Mahomedan and other foreign authors as embodied in D'Ohsson's famous History of the Mongols. He gives next a full account of the Western Liao or Kara Khitai nation which overran Central Asia, founding an empire which lasted nearly a century till it was overthrown by Genghis Khan (A.D. 1218). The mediæval history of the Mahomedans in China, opened up to us but lately by Palladius and Dr. Bretschneider's "Arabs as known by the Chinese," receive here also further elucidation, being traced back to the days of the Tang dynasty (A.D. 618-905). The author then treats of Genghis Khan's expedition to Western Asia, and finally explains the above-mentioned Mongolian map in all its details, point by point. Considering that in all probability Central Asia will soon attain to great political importance and for all we know become once more the battlefield of the greatest nations in the world, the importance of Dr. Bretschneider's researches cannot possibly be overrated. Had Central Asia a Livingstone and Stanley to boast of, it would soon be apparent how much greater a destiny is reserved in the

history of the world for Central Asia than for Central Africa.

*Report on the newly-opened ports of K'ung-chow (Hoi-how) in Hainan and of Hai-phong in Tonquin.* Visited in April, 1876. By N. B. Dennys, PH.D., Secretary of the Hongkong General Chamber of Commerce. Hongkong, Noronha & Sons. 1876.

Dr. Dennys confines himself, in his able and exhaustive Report on Hainan, strictly to business and states the results of his enquiries into the tradal capabilities of the newly-opened port of Hoi-how in a business-like manner, satisfactory no doubt to the Chamber of Commerce, but affording very little matter of interest to any one not interested in trade. He states in the briefest possible manner the difficulties of navigating in approaching the Northern end of the island, which appear to have been much overrated, describes the port of Hoi-how, its tides, typhoons, temperature, and water supply. He further details the town of Hoi-how, and its tradal facilities, and remarks on the probable location of Consular and Customs Offices and of the Foreign Settlement. Next follow tabular statements of Imports and Exports, also of the principal articles of the Provision Markets, and of weights and measures. Finally we have a few remarks on the Prefectural City K'ung-chow-fu, which by some slip of the pen is described as "the provincial capital," a few words on inland communication, adjacent ports, mines, health and a tabular view of Natural History. Dr. Dennys omits to summarize his view of the value of the new port, and of its commercial prospects, but from a few casual remarks dropped here and there it is pretty plain that he found that the native merchants and officials expect but little interference with the usual course of native trade from the opening of this port to foreign commerce, that there are other ports on the island far more suitable for the development of a foreign trade

(especially with Tonquin and Annam), and that practically the centre of the Hainan trade is in Pakhoi on the opposite mainland of China. This unfavourable aspect of affairs as viewed by the Deputy of the Chamber of Commerce coincides with the reports on Hainan made by Mr Taintor, of the Maritime Customs, Mr. Swinhoe of the English Consular Service, and receives the strongest confirmation by the native historical and geographical descriptions of Hainan from which it appears that "Hainan was for many successive centuries the receptacle not only for turbulent classes of the Chinese population, who were frequently deported here in masses, but also the favourite *locus pœnitentiæ* for disgraced officials who for real or alleged delinquencies were banished to what was rightly considered the most forlorn and pestilential region within the Imperial dominions," (see Mayers, on the Island of Hainan, J. N. C. B. Royal Asiat. Soc. New Series No. VII., p. 13). Dr. Dennys omits all reference to the famous pearl fisheries, carried on, within a few centuries ago, on the north coast of Hainan, official statistics of which are given in native records, showing a yield of Taels 28,400 worth of pearls in A.D. 1476. Since that time however, the pearl fisheries steadily decreased in value down to A.D. 1599, when the return was only Taels 2,100 (see *Notes and Queries*, Vol. I., p. 2), whereupon the fisheries appear to have been closed. The pearls obtained from these fisheries, along with the scented woods and tortoise shell with which Hainan formerly used to supply the Imperial Court, were for centuries the principal inducement to the Chinese Government to enter upon the gradual conquest of the island and to maintain that constant and expensive warfare with the Aborigines in the jungles of the interior which continues to the present day.

It may be of use to many who take an interest in the new port, bad as it is, to put together here the existing literature on the subject of Hainan. Apart from general

works bearing on the topography of China the following works have special reference to Hainan: *Notes & Queries on China and Japan*, vol. I., p. 83 (Aborigines of Hainan), vol. II., p. 17 (Aborigines of Hainan); *China Review*, vol. I., p. 266 (Topography of Hainan), vol. II., p. 332 (Hainan); R. Swinhoe, *Natural History of Hainan*; R. Swinhoe, *Revised Catalogue of the Birds of China and its islands*; G. E. Taintor, *Report of a Trip round Hainan*; *Journal N. C. B. Royal Asiatic Society*, New Series No. VII., Article I., a Historical and Statistical Sketch of the Island of Hainan; Article II., The Aborigines of Hainan; Article III., Narrative of an exploring visit to Hainan.

The second part of Dr. Dennys' Report refers to the commercial aspect of the port of Hai-phong, recently opened to foreign trade under a treaty made by the French Government with the King of Tonquin, who is now but a vassal of Annam. This part of the report is from the pen of Mr. H. L. Dennys, who treats his subject in precisely the same manner in which Hoi-how had been treated by Dr. Dennys. Hai-phong, it appears, consists at present but of two small villages situated at the banks of a river, and forms the port of Tonquin, where there is at present but little trade to be done. The capital of Tonquin, Hanoi, is situated, some 150 miles distant, on the banks of the same river, the waters of which take their rise in the Yunnan Province. In this contiguity to Yunnan appears to lie almost all the importance of the newly-opened port of Hai-phong. Unfortunately the river which connects Hai-phong with Yunnan is extremely shallow and infested with pirates, but considering that the government of Tonquin is under French tutelage these obstacles may in course of time be diminished if not altogether removed.

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*British Opium Policy and its results to India and China.\** By F. S. Turner, B.A.  
London. 1876.

The question this prize essay deals with

has been so fully discussed both in China and in England that we need not enter upon the matter here. The opium question is here treated in all its bearings in a vigorous and lucid but at the same time fair and moderate manner.

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*Mandalay to Momiën.\**—A narrative of the two expeditions to Western China of 1868 and 1875, under Col. E. B. Sladen and Col. Horace Browne. By John Anderson, M. B. Edinburgh, F. R. S. E., with maps and illustrations. London MacMillan & Co., 1876.

This pamphlet contains a spirited account of the two famous expeditions, the former of which achieved a definite result in the knowledge gained of the strange hill-tribes located between the frontiers of Burmah and China, the Kkhyens, Shans and Panthays, and in the appointment of a British resident at Bhamo, whilst the net results of the second expedition made famous by the tragic death of Margary are yet involved in the shrouds of diplomatic mysteries. It requires however no prophetic vision to foretell that Margary's death will be atoned for by results far outstripping the most sanguine hopes which poor Margary and the other intrepid explorers of the Yunnan trade route, Sladen, Elias, Cooke, Gordon and Brown, had ever built upon that second expedition.

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*Collectanea Bibliographica.*—The following recent publications contain, among other subjects, articles of interest for Sinologists:—

*Sitzungsberichte der K. K. Akademie d. Wissensch. in Wien. Philos. histor. Classe. No. 5-9.* Pfizmaier, aus der Geschichte des Zeitraumes Ynen-khang von Tsin; Pfizmaier, die Sinto obannung des Geschlechtes Nakatomi.

*Mittheilungen der K. K. Geogr. Gesellschaft in Wien. Redig. von M. A. Becker., N. F. 9 Bd. No. 2.* A. v. Roretz, Bericht über eine Reise durch die südl. Provinzen von Japan (Schl.)

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- Oberstlieut. Przewalsky's Reisen, 1870-73.
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- The Contemporary Review*.—February, 1876. E. Fry: China, England and Opium.
- Maemillan's Magazine*.—May, 1876. Wangti, a Pidgin English Sing Song, by C. G. Leland.

The following are the latest publications on Chinese subjects:—

*De Paris à Peking par terre*.—Sibérie. Mongolie. Ouvrage enrichi d'une carte et de quinze gravures. Par Victor Meignan. Paris, 1875.

*Voyage en Cochinchine*, pendant les années 1872-74. Par Dr. Morice, Lyon, 1875.

*Notice sur le Cambodge*.—Par E. Aymonier, Paris, 1875.

*La Chine familière et galante*.—Par Jules Arène. Paris, 1875.

*Journal of the N. C. B. Royal Asiatic Society* for the year 1875.

*A Translation of the Confucian 易經* or the Classic of Change, with Notes and Appendix, by the Rev. Canon MacClatchie, M.A.

*Pidgin English Sing-Song* or songs and stories in the China-English Dialect. With a Vocabulary. By Charles G. Leland. London, Trübner & Co. 1876.

## NOTES AND QUERIES.

### NOTES.

CHINESE WILLS.—(Vol. IV., No. 4, p. 268; No. 5, p. 331.)—There seems to be some misunderstanding in the mind both of the querist and his informant as to what a Chinese will really means. A will in the European sense of the term, that is a document controlling the devolution of a dead man's property, is quite unknown in China. Theoretically all property belongs, not to an individual, but to the family of which he happens to be a member, and after his death it goes by law either to his male children

in equal shares, or failing them, to collaterals in a certain definite and well-known order. The head of a family is but a life-renter of the family property whether inherited or acquired by himself, and though no restraint seems to be put on the way he may use it during his life, he has no power to alter in any material degree the mode of devolution after his death.

The reverence and respect, however, in which Parents are held in China gives them a voice in arranging the details of the succession, as for instance the particular part of

a patrimony that shall go to a particular son, the support of unmarried daughters, &c., and it is not uncommon to have *I-chuh* (遺囑) last instructions on these points. This is all that is meant by a will in China. It may be either verbal or written. It is rarely if ever secret, and consequently no doubt could be thrown on its genuineness. It thus becomes a matter of small importance whether it is witnessed or not, and it does not appear that there is any fixed rule or custom on the subject. Supposing a will to be made that seriously affected the ordinary rights of the inheritors, it would only be good so far as a feeling of respect for the dead might prompt them to acquiesce—a feeling that would no doubt in many cases have great weight, but if it were brought before a native Tribunal to be enforced, the question that would be asked, it is surmised, would be not whether it was sufficiently witnessed, but whether it conformed to law or not. In the latter case no assistance would be given towards carrying it into execution.

G. J.

[*Note*.—Satisfactory as the foregoing statement is, especially as it apparently emanated from the pen of a writer accustomed to deal with legal questions, we invite further contributions on this important subject, because we have reason to believe that Chinese law and usage with regard to wills are differently interpreted in different parts of China.—*Ed. Ch. R.*]

BELL'S VISIBLE SPEECH ALPHABET (Vol. IV., No. 5, p. 332).—The Inventor or Discoverer of Visible Speech is Mr. Bell, a well-known Professor of Elocution in Edinburgh.

Some years ago I once was so fortunate to attend a meeting where he and his sons expounded and illustrated the system. It was attended by various professors from the University and several missionaries who happened to be in Edinburgh at the time.

Mr. Bell's two sons left the room, and a dialogue in an unknown tongue was dictated to Mr. Bell, who wrote it down in "Visible

Speech." On his sons being re-admitted to the room they carried on the dialogue from Mr. Bell's notes, with a fluency and correctness of pronunciation that astonished the missionaries present.

Unfortunately nobody from China was present; and so the thought has frequently occurred to me since, whether or not Bell's system would help us to read the many-toned and aspirated words peculiar to the monosyllabic family of tongues.

At the time I speak of Mr. Bell kept his system a secret, only another beyond his own family "being in the secret;" but if he has since given it to the world, I agree with you, Sir, that the sooner we have it out here the better.

TYRO.

"MICARE DIGITIS" (Vol. IV., No. 5, p. 333).—The following extract from the work of a writer whose researches, to use the language of Prof. Bain, "have thrown a flood of light on the primitive history of mankind," may interest J. K. L. "The simple counting-games played with the fingers must not be confounded with the addition-game, where each player throws out a hand, and the sum of all the fingers shown has to be called, the successful player scoring a point; practically each calls the total before he sees his adversary's hand, so that the skill lies especially in shrewd guessing. This game affords endless amusement in China, where it is called *tsoey-moey*, and to Southern Europe, where it is known in Italian as *morra*, and in French as *mourre*. So peculiar a game would hardly have been invented twice over in Europe and Asia, but it is hard to guess whether the Chinese learnt it from the West, or whether it belongs to the remarkable list of clever inventions which Europe has borrowed from China. The ancient Egyptians, as their sculptures show, used to play at some kind of finger game, and the Romans had their finger-flashing, *micare digitis*, at which butchers used to gamble with their custom-



ers for bits of meat. It is not clear whether they were *morra* or some other games." (Tylor, *Primitive Culture*, i. 67). Notwithstanding the doubt expressed in the last sentence, there is, I believe, no reason to question the Italian *morra*, of which the late Cardinal Wiseman has given an amusing notice, in a volume of *Essays* I am unable now to refer to, being a lineal descendant of the *micatio* of the Romans. Of this latter a brief account will be found in Forcellini's celebrated *Lexicon*, under the word "micare," and a fuller one in Rich's *Dictionary of Greek and Roman Antiquities* (ed. 3, p. 422), who also gives a copy, from an Egyptian tomb, of two figures playing at what he insists is the same game. The late Prof. Fuss (*Antiq. Rom.*, § 475) did not apparently distinguish this sufficiently from the *par impar ludere*—the *odd or even* of our school days. There is no allusion to this ancient game either in the *Excursus* on the *Social Games* in Becker's 'Gallus,' in Smith's *Dictionary of Antiquities*, nor in the late elaborate work of Prof. Friedländer.

H. F. H.

A CHINESE "LEISURE HOUR."—At the suggestion of the Rev. Dr. Edkins of Peking and with the aid, procured by him, of the Religious Tract-Society of London, the Rev. Y. J. Allen in Shanghai will shortly publish a new Chinese Periodical which is to be a sort of "Chinese Leisure Hour." The aim of this monthly will be to furnish an instructive and entertaining repertory of papers, on religion, popular science, history, geography, biography, travel and missionary intelligence. We cordially wish this new periodical every success, for which there is indeed abundant room, since the *Peking Magazine* has been directed into entirely secular channels of literary activity, and we feel sure that, under the patronage of a man of Dr. Edkins' abilities and under the experienced editorship of Mr. Allen, this new Chinese Leisure Hour will obtain a wide circulation by its own intrinsic merits.

THE ORIENTAL CONGRESS.—Among the first series of questions, to be discussed at the Third Session of the International Congress of Orientalists, the following three only are of direct interest for Sinologists:—

No. 4. Was there a people or a tribe of the name of Mongol before the time of Gengis Khan, or is Mongol only the dynastic name adopted by Gengis for the empire which he founded?

No. 6. How far do the accounts of the annual *fêtes* of Eastern and Western Turkestan, which are contained in the Chinese official annals up to the time of the Thans (Tangs) agree with those of El-Biruni in the calendars of the Kharizmians, the Sogdians (and in parts also of the Tokhars)? In what do these calendars differ from that of Persia at the time of the Achéméniés, and from that of the Sassanides?

No. 8. Up to what point is it possible to follow, in historical documents, the ethnographic names of "Sarte" and of "Tadjik"? What conclusion can we draw concerning the primitive meaning and successive adaptations of these names?

## QUERIES.

P'AN-KU.—There are so many different versions floating about among the common people, the literati and foreign Sinologues in China as to the age when the famous personage, now called P'an-Ku, lived, that it is quite bewildering. "My teacher," says P'an-Ku fashioned the heavens with hammer and chisel; and he believes it too. Mayers (*Chinese Reader's Manual*, p. 174) throws considerable discredit on the P'an-Ku lore and says "the philosophical writers of the Sung dynasty are not ashamed to adopt the legend of P'an-Ku while admitting that the early historians including Sze-Ma-Ts'ien, say nothing of his existence." A friend of mine informed me that he heard from some one that P'an-Ku was originally a Taoist priest living somewhere in the Pok-lo district (Canton province). I venture to suggest that some one of the contributors

of the *China Review* might find out the title of the book, which contains the very earliest mention of P'an-Ku, and the date of its publication, or sift the whole myth himself and publish the results specially interesting to

BRAHMA.

ACUPUNCTURE.—Can any of the readers of the *China Review* throw any light upon the system of Acupuncture as practised by the Chinese?

X.

QUARANTINE.—Is there anything to be found in Chinese law or usage approaching our foreign Quarantine systems?

Q. S.

FOSSILS.—Will some one of the readers of the *China Review* have the goodness to inform me what sort of fossils are obtainable in China, and where I might find any?

A. C.

MONEY LOAN ASSOCIATIONS.—I am told that there are several distinct forms of Loan

Societies in China, and to judge from what occasionally transpires in the public courts of Hongkong and Shanghai, I perceive that they are widely spread and extensively patronized among certain classes of Chinese. Can any one produce details concerning the internal organization and the rules of management of such Money Loan Associations?

J. SAPECA.

ERRATA.

Page 171, column 2, line 22, for rational read					
					national.
„ 313, „ 1, „ 10, for Bukh read					Rukh.
„ 313, „ 2, „ 1, <i>dele</i> at.					
„ 313, „ 2, „ 2, for arrived read					arrived at.
„ 315, „ 1, „ 40, for III read II.					
„ 317, „ 2, „ 1, for Ipashka read					Ivashka.
„ 317, „ 2, „ 2, for Kusselepread					Kusselev.
„ 319, „ 2, „ 4, for 柔 read 柔					九
„ „ „ „ 42, for 儿 „ 九					
„ 320, „ 1, „ 20, for 互 „ 互					持
„ „ „ 2, „ 14, for 特 „ 特					

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Address, J. K. L.

*Li-ki on Mémorial des Rites*, traduit pour la première fois du Chinois et accompagné de notes, de commentaires et du texte original, par J. M. Callery. Turin, 1853.

Address, H. K.

The undersigned wants a printed or manuscript copy of the following books,

島夷志畧, 安南志畧, 越史畧 and 交州記, the three first of which are mentioned in Wylie's Bibliography re-

spectively on p. 47 and 33. He would feel greatly obliged if any readers of the *China Review* would assist him in procuring these works.

W. P. G.

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